THE SCHOLEMASTER

Or plaine and perfite way of teaching children, to vnderstand, write, and speake, the Latin tong, but specially purposed for the priuate bringing vp of youth in Ientlemen and Noble mens houses, and commodious also for all such, as haue forgot the Latin tonge, and would, by them selues, without a Scholemaster, in short time, and with small paines, recouer a sufficient habilitie, to vnderstand, write, and speake Latin.

¶ By Roger Ascham.

¶ *An. 1571.*

¶ *AT LONDON.*

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¶ *Cum Gratia & Priuilegio Regiæ Maiestatis, per Decennium.*

THE

SCHOLE-MASTER

BIBLIOTECA·BODLEIANA·

¶ To the honorable Syr William Cecill Knight, principall Secretarie to the Queens moſt excellent Maieſtie.

Ondry & reaſonable be the cauſes why learned men haue vſed to offer & dedicate ſuch workes as they put abrode, to ſome ſuch perſonage as they think fitteſt, either in reſpect of abilitie of defence, or ſkill for iudgemẽt, or priuate regard of kindneſſe and dutie. Euery one of thoſe conſiderations, Syr, moue me of right to offer this my late huſbandes M. Aſchams *worke vnto you. For well remembring how much all good learning oweth vnto you for defenſe therof, as the Vniuerſitie of Cãbrige, of which my ſaid late huſband was a member, haue in chooſing you their worthy Chauncellor acknowledged, and how happily you haue ſpent your time in ſuch ſtudies & caried the vſe therof to the right end, to the good ſeruice of the Queenes Maieſtie and your contrey to all our benefites, thirdly how much my ſayd huſband was many wayes bound vnto you, & how gladly and comfortably he vſed in his life to recogniſe and report your goodneſſe toward him, leauing with me then his poore widow and a great ſort of orphanes a good comfort in the hope of your good cõtinuance, which I haue truly found*

to me & mine, and therfore do duely and daily pray for you and yours: I could not finde any man for whose name this boke was more agreable for hope of protectiō, more mete for submission to iudgemēt, nor more due for respect of worthinesse of your part and thankfulnesse of my husbandes and mine. Good I trust it shall do, as I am put in great hope by many very well learned that can well iudge therof. Mete therefore I compt it that such good as my husband was able to doe and leaue to the common weale, it should be receiued vnder your name, & that the world should owe thanke therof to you to whom my husband the author of it was for good receaued of you, most dutiefully bounden. And so beseeching you, to take on you the defense of this booke, to auaunce the good that may come of it by your allowance and furtherance to publike vse and benefite, and to accept the thankfull recognition of me and my poore children, trusting of the continuance of your good memory of M. Ascham *and his, and daily commending the prosperous estate of you and yours to God whom you serue and whose you are, I rest to trouble you.*

(.·.)

Your humble Margaret Ascham.

A Præface to the Reader.

WHen the great plage was at London, the yeare 1563. the Quenes Maiestie Queene *Elizabeth*, lay at her Castle of Windsore: Where vpon, the 10. day of December, it fortuned, that in Sir *William Cicells* chamber, hir Highnesse Principall Secretarie, there dined togither these personages, M. Secretarie him selfe, Syr *William Peter*, Syr *I. Mason*, D. *Wotton*, Syr *Richard Sackuille* Treasurer of the Exchecker, Syr *Walter Mildmaye* Chauncellor of the Exchecker, M. *Haddon* Master of Requestes, M. *Iohn Astely* Master of the Iewell house, M. *Bernard Hampton*, M. *Nicasius*, and *I*. Of which number, the most part were of hir Maiesties most honourable priuie Counsell, and the reast seruing hir in verie good place. I was glad than, and do reioice yet to remember, that my chance was so happie, to be there that day, in the companie of so manie wise & good men together, as hardly than could haue bene picked out againe, out of all England beside.

M. Secretarie hath this accustomed maner, though his head be neuer so full of most weightie affaires of the Realme, yet, at diner time he doth seeme to lay them alwaies aside: and findeth euer fitte occasion to taulke pleasantlie of other matters, but most gladlie of some matter of learning: wherein, he will curteslie heare the minde of the meanest at his Table.

Not long after our sitting doune, I haue strange newes brought me, sayth M. Secretarie, this morning,

that diuerſe Scholers of Eaton, be runne àwaie from the Schole, for feare of beating. Whereupon, M. Secretarie tooke occaſion, to wiſhe, that ſome more diſcretion were in many Scholemaſters, in vſing correction, than commonlie there is. Who many times, puniſhe rather, the weakenes of nature, than the fault of the Scholer. Whereby, many Scholers, that might elſe proue well, be driuen to hate learning, before they knowe, what learning meaneth: and ſo are made willing to forſake their booke, and be glad to be put to any other kinde of liuing.

M. *Secretarie.*

M. *Peter*, as one ſomewhat ſeuere of nature, ſaid plainlie, that the Rodde onelie, was the ſworde, that muſt keepe, the Schole in obedience, and the Scholer in good order. M. *Wotton*, à man milde of nature, with ſoft voice, and fewe wordes, inclined to M. Secretaries iudgement, and ſaid, in mine opinion, the Scholehouſe ſhould be in deede, as it is called by name, the houſe of playe and pleaſure, and not of feare and bondage: and as I do remember, ſo ſaith *Socrates* in one place of *Plato*. And therefore, if à Rodde carie the feare of à Sworde, it is no maruell, if thoſe that be fearefull of nature, chuſe rather to forſake the Plaie, than to ſtand alwaies within the feare of à Sworde in à fonde mans handling.

M. *Peter.*

M. *Wotton.*

Ludus literarum.

Plato de Rep. 7.

M. *Maſon*, after his maner, was verie merie with both parties, pleaſantlie playing, both, with the ſhrewde touches of many courſte boyes, and with the ſmall diſcretion of many leude Scholemaſters. M. *Haddon* was fullie of M. *Peters* opinion, and ſaid, that the beſt Scholemaſter of our time, was the greateſt beater, and named the Perſon. Though, quoth I, it was his good fortune, to ſend from his Schole, vnto the Vniuerſitie, one of the beſt Scholers in deede of all our time, yet wiſe men do thinke, that that came ſo to paſſe, rather, by the great towardnes of the Scholer, than by the great beating of the Maſter: and whether this be true or no, you your ſelfe are beſt witnes. I ſaid ſomewhat farder

M. *Maſon.*

M. *Haddon.*

The Author of this booke.

in the

in the matter, how, and whie, yong children, were soner allured by loue, than driuen by beating, to atteyne good learning: wherein I was the bolder to say my minde, bicause M. Secretarie curteslie prouoked me thereunto: or else, in such à companie, and namelie in his præsence, my wonte is, to be more willing, to vse mine eares, than to occupie my tonge.

Syr *Walter Mildmaye*, M. *Astley*, and the rest, said verie litle: onelie Syr *Rich. Sackuill*, said nothing at all. After dinner I went vp to read with the Queenes Maiestie. We red than togither in the Greke tonge, as I well remember, that noble Oration of *Demosthenes* against *Æschines*, for his false dealing in his Ambassage to king *Philip* of Macedonie. Syr *Rich. Sackuile* came vp sone after: and finding me in hir Maiesties priuie chamber, he tooke me by the hand, & carying me to à windoe, said, M. *Ascham*, I would not for à good deale of monie, haue bene, this daie, absent from diner. Where, though I said nothing, yet I gaue as good eare, and do consider as well the taulke, that passed, as any one did there. M. Secretarie said very wisely, and most truely, that many yong wittes be driuen to hate learninge, before they know what learninge is. I can be good witnes to this my selfe: For à fond Scholemaster, before I was fullie fourtene yeare olde, draue me so, with feare of beating, from all loue of learninge, as nowe, when I know, what difference it is, to haue learninge, and to haue litle, or none at all, I feele it my greatest greife, and finde it my greatest hurte, that euer came to me, that it was my so ill chance, to light vpon so lewde à Scholemaster. But seing it is but in vain, to lament thinges paste, and also wisdome to looke to thinges to come, surely, God willinge, if God lend me life, I will make this my mishap, some occasion of good hap, to litle *Robert Sackuile* my sonnes sonne. For whose bringinge vp, I would gladlie, if it so please you, vse speciallie your good aduice. I heare saie, you haue à sonne, moch of his age: we wil

Demost. περὶ παραπρεσβ.

Syr *R. Sackuiles* communication with the Author of this booke.

deale thus togither. Point you out à Scholemaſter, who by your order, ſhall teache my ſonne and yours, and for all thereſt, I will prouide, yea though they three do coſt me à couple of hundred poundes by yeare: and beſide, you ſhall finde me as faſt à Frend to you and yours, as perchance any you haue. Which promiſe, the worthie Ientleman ſurelie kept with me, vntill his dying daye.

The chiefe pointes of this booke.

We had than farther taulke togither, of bringing vp of children: of the nature, of quicke, and hard wittes: of the right choice of à good witte: of Feare, and loue in teachinge children. We paſſed from children and came to yonge men, namely, Ientlemen: we taulked of their to moch libertie, to liue as they luſt: of their letting looſe to ſone, to ouermoch experience of ill, contrarie to the good order of many good olde common welthes of the Perſians and Grekes: of witte gathered, and good fortune gotten; by ſome, onely by experience, without learning. And laſtlie, he required of me verie earneſtlie, to ſhewe, what I thought of the common goinge of Engliſhe men into Italie. But, ſayth he, bicauſe this place, and this tyme, will not ſuffer ſo long taulke, as theſe good matters require, therefore I pray you, at my requeſt, and at your leyſure, put in ſome order of writing, the cheife pointes of this our taulke, concerning, the right order of teachinge, and honeſtie of liuing, for the good bringing vp of children & yong men. And ſurelie, beſide contentinge me, you ſhall both pleaſe, and profit verie many others. I made ſome excuſe by lacke of habilitie, and weakenes of bodie: well, ſayth he, I am not now to learne, what you can do. Our deare frende, good M. *Goodricke*, whoſe iudgement I could well beleue, did once for all, ſatiſfie me fullie therein. Againe, I heard you ſay, not long agoe, that you may thanke Syr *Iohn Cheke*, for all the learninge you haue: And I know verie well my ſelfe, that you did teach the Quene. And therefore ſeing God did ſo bleſſe you,

to

to make you the Scholer of the beſt Maſter, and alſo the Scholemaſter of the beſt Scholer, that euer were in our time, ſurely, you ſhould pleaſe God, benefite your countrie, & honeſt your owne name, if you would take the paines, to impart to others, what you learned of ſuch a Maſter, and how ye taught ſuch a ſcholer. And, in vttering the ſtuffe ye receiued of the one, in declaring the order ye tooke with the other, ye ſhall neuer lacke, neither matter, nor maner, what to write, nor how to write in this kinde of Argument.

I beginning ſome farther excuſe, ſodenly was called to come to the Queene. The night following, I ſlept litle, my head was ſo full of this our former talke, and I ſo mindefull, ſomwhat to ſatiſfy the honeſt requeſt of ſo deare a frend. I thought to præpare ſome litle treatiſe for a Newyeares gift that Chriſtmas: But, as it chanceth to buſy builders, ſo, in building this my poore Scholehouſe (the rather bicauſe the forme of it is ſomwhat new, and differing from others) the worke roſe dayly higher and wider, than I thought it would at the beginning.

And though it appeare nowe, and be in very deede, but a ſmall cotage, poore for the ſtuffe, and rude for the workemanſhip, yet in going forward, I founde the ſite ſo good, as I was lothe to giue it ouer, but the making ſo coſtly, outreaching my habilitie, as many times I wiſhed, that ſome one of thoſe three, my deare frendes, with full purſes, Syr *Tho. Smithe*, M. *Haddon*, or M. *Watſon*, had had the doing of it. Yet, neuertheleſſe, I my ſelfe ſpending gladly that litle, that I gatte at home by good Syr *Iohn Cheke*, and that that I borrowed abroad of my frend *Sturmius*, beſide ſomewhat that was left me in Reuerſion by my olde Maſters, *Plato*, *Ariſtotle*, and *Cicero*, I haue at laſt patched it vp, as I could, and as you ſee. If the matter be meane, and meanely handled I pray you beare, both with me, and it: for neuer worke went vp in worſe wether, with molettes and ſtoppes,

M. { *Smith.* *Haddō.* *watſon.*

Syr *I. Cheke.*
Sturmius.
Plato.
Ariſtotle.
Cicero.

than this poore Scholehouſe of mine. Weſtminſter Hall can beare ſome witneſſe, beſide moch weakenes of bodie, but more trouble of minde, by ſome ſoch ſores, as greue me to toche them my ſelfe, and therefore I purpoſe not to open them to others. And, in middes of outward iniuries, and inward cares, to encreaſe them withall, good Syr *Rich. Sackuile* dieth, that worthie Ientleman: That earneſt fauorer and furtherer of Gods true Religion: That faithfull Seruitor to his Prince and Countrie: A louer of learning, & all learned men: Wiſe in all doinges: Curteous to all perſons: ſhewing ſpite to none: doing good to many: and as I well found, to me ſo faſt à frend, as I neuer loſt the like before. Whan he was gone, my hart was dead. There was not one, that woare à blacke gowne for him, who caried à heuier hart for him, than I. Whan he was gone, I caſt this booke àwaie: I could not looke vpon it, but with weping eyes, in remembring him, who was the onelie ſetter on, to do it, and would haue bene, not onelie à glad commender of it, but alſo à ſure and certaine comfort, to me and mine, for it. Almoſt two yeares togither, this booke lay ſcattered, and neglected, and had bene quite giuen ouer of me, if the goodneſſe of one had not giuen me ſome life and ſpirite againe. God, the mouer of goodneſſe, proſper alwaies him & his, as he hath many times comforted me and mine, and, I truſt to God, ſhall comfort more and more. Of whom, moſt iuſtlie I may ſaie, and verie oft, and alwaies gladlie, I am wont to ſay, that ſweete verſe of *Sophocles*, ſpoken by *Oedipus* to worthie *Theſeus*.

Syr R. *Sackuill.*

Soph. in Oed. Col.

ἔχω, ἃ ἔχω, διὰ σε, κ' οὐκ ἄλλον ἕροτον.

Thys hope hath helped me to end this booke: which, if he allowe, I ſhall thinke my labours well imployed, and ſhall not moch æſteme the miſliking of any others. And I truſt, he ſhall thinke the better of it, bicauſe he ſhall finde the beſt part thereof, to come out of his Schole,

whom

whom he, of all men loued and liked best.

Yet some men, frendly enough of nature, but of small iudgement in learninge, do thinke, I take to moch paines, and spend to moch time, in settinge forth these childrens affaires. But those good men were neuer brought vp in *Socrates* Schole, who saith plainlie, that no man goeth about a more godlie purpose, than he that is mindfull of the good bringing vp, both of hys owne, and other mens children.

Plato, in initio Theagis. ὃ γὰρ ἔστι, περὶ ὅτου θεοτέρου ἄνθρωπος ἂν βουλεύσαιτο, ἢ περὶ παιδείας, καὶ τῶν αὐτοῦ, καὶ τῶν οἰκείων.

Therfore, I trust, good and wise men, will thinke well of this my doing. And of other, that thinke otherwise, I will thinke my selfe, they are but men, to be pardoned for their follie, and pitied for their ignoraunce.

In writing this booke, I haue had earnest respecte to three speciall pointes, trothe of Religion, honestie in liuing, right order in learning. In which three waies, I praie God, my poore children may diligently walke: for whose sake, as nature moued, and reason required, and necessitie also somewhat compelled, I was the willinger to take these paines.

For, seing at my death, I am not like to leaue them any great store of liuing, therefore in my life time, I thought good to bequeath vnto thē, in this litle booke, as in my Will and Testament, the right waie to good learning: which if they followe, with the feare of God, they shall verie well come to sufficiencie of liuing.

I wishe also, with all my hart, that yong M. *Rob. Sackuille*, may take that fructe of this labor, that his worthie Graundfather purposed he should haue done: And if any other do take, either proffet, or pleasure hereby, they haue cause to thanke M. *Robert Sackuille*, for whom speciallie this my Scholemaster was prouided.

And one thing I would haue the Reader consider in readinge this booke, that bicause, no Scholemaster hath charge of any childe, before he enter into hys Schole, therefore I leauing all former care, of their good bringing vp, to wise and good Parentes, as a matter not be-

longing to the Scholemaſter, I do appoynt thys my Scholemaſter, than, and there to begin, where his office and charge beginneth. Which charge laſteth not long, but vntill the Scholer be made hable to go the Vniuerſitie, to proceede in Logike, Rhetoricke, & other kindes of learning..

Yet if my Scholemaſter, for loue he beareth to hys Scholer, ſhall teach him ſomewhat for hys furtherance, and better iudgement in learning, that may ſerue him ſeuen yeare after in the Vniuerſitie, he doth his Scholer no more wrong, nor deſerueth no worſe name therby, than he doth in London, who ſelling ſilke or cloth vnto his frende, doth giue him better meaſure, than either hys promiſe or bargaine was.

Farewell in Chriſt.

After the Childe hath learned perfectlie the eight partes of speach, let him then learne the right ioyning togither of substantiues with adiectiues, the nowne with the verbe, the relatiue with the antecedent. And in learning farther his Syntaxis, by mine aduice, he shall not vse the common order in common scholes, for making of latines: whereby, the childe commonly learneth, first, an euell choyce of wordes, (and right choyce of wordes, sayth Cæsar, is the foundation of eloquence) then, a wrong placing of wordes: and lastly, an ill framing of the sentence, with a peruerse iudgement, both of wordes and sentences. These faultes, taking once rote in youthe, be neuer, or hardlie, pluckt away in age. Moreouer, there is no one thing, that hath more, eyther dulled the wittes, or taken away the will of children from learning, then the care they haue, to satisfie theyr maisters, in making of Latines. *Cic. de Cla. or.* *Making of Latines marreth Children.*

For the scholer, is commonly beat for the making, when the Maister were more worthy to be beat for the mending, or rather marring of the same: The Maister many times, being as ignorant as the childe, what to say properlie, and fitlie to the matter.

Two scholemaisters haue set forth in print, eyther of them a booke, of such kinde of latines, Horman and Whittington. *Horman. Whittington.*

A childe shall learne of the better of them, that which an other day if he be wise, and come to iudgement, he must be fayne to vnlearne agayne.

There is a way touched in the first booke of Cicero, *De Oratore*, which wiselie brought into scholes, truely taught, *1. De Or.*

and constantly vsed, would not onely take wholie away this butcherly feare in making of latines, but would also, with ease and pleasure, and in short time as I know by good experience, worke a true choyce and placing of wordes, a right ordering of sentences, an easy understanding of the tongue, a readines to speake, a facilitie to wright, a true iudgement both of his owne, and other mens doinges, what tongue so euer he doth vse.

The way is this. After the three Concordances learned, as I touched before, let the Maister read vnto him the Epistles of Cicero, gathered together, and chosen out by Sturmius, for the capacitie of children.

The order of teaching.

First, let him teach the childe, cherefullie and playnlie, the cause, and matter of the letter: then, let him construe it into English, so oft, as the childe may easelie carry away the vnderstanding of it: Lastly, parse it ouer perfectly. This done thus, let the childe, by and by, both construe and parse it ouer agayne: so, that it may appeare, that the childe doubteth in nothing, that his maister taught him before. After this, the childe must take a paper booke, and sitting in some place, where no man shall prompe him, by him selfe, let him

Two paper bokes.

translate into Englishe hys former lesson. Then shewing it to his maister, let the maister take from him his latin booke and pausing an houre, at the least, then let the childe translate his owne Englishe into latin agayne, in an other paper booke. When the childe bringeth it, turned into latin, the Maister must compare it with Tullies booke, and laie them both together: and where the childe doth well, either in chosing, or true placing of Tullies wordes, let the maister praise him, and say, here you do well. For I assure you, there

Children learne by praise.

is no such whetstone, to sharpen a good witte and encourage a will to learning, as is prayse.

But if the childe misse, either in forgetting a worde, or in chaunging a good with a worse, or misordering the sentence, I would not haue the maister, either frowne, or chide with him, if the childe haue done his diligence, and vsed no

trewandship

trewandship therein. For I know by good experience, that a childe shall take more profite of two faults gently warned of, then of foure thinges rightly hitte. For then the master shall haue good occasion to say vnto him. N, Tullie woulde haue vsed such a worde, not this: Tullie would haue placed this worde here, not there: would haue vsed this case, this number, this person, this degree, this gender: he would haue vsed this mode, this tens, this simple, rather then this compound: this aduerbe here not there: he woulde haue ended the sentence with this verbe, not with that nowne or participle. &c. Gentlenes in teaching.

In these few lines, I haue wrapped vp, the most tedious part of Grammer: and also the ground of almost al the Rewles, that are so busilye taught by the Maister, and so hardlie learned by the Scholler, in all common Scholes, which after this sort, the maister shall teach without all error, and the scholer shall learne without great payne: the master being ledde by so sure a guide, and the scholer being brought into so plaine, and easie a way. And therefore, we do not contemne Rewles, but we gladly teach Rewles: and teach them more plainly, sensiblie, and orderlie, then they be commonly taught in common Scholes. For, when the Master shall compare Tullies booke with the Scholers translation, let the maister at the first, lead and teach his scholer, to ioyne the Rewles of his Grammer booke, wyth the examples of his present lesson, vntill the Scholer, by hym selfe, be able to fetch out of his Grammer, euery Rewle, for euery example: So, as the Grammer booke be euer in the Scholers hande, and also vsed of him, as a Dictionarie, for euery present vse. Thys is a lineie, and perfect way of teaching of Rewles: where the common way, vsed in common Scholes, to read the Grammer alone by it selfe, is tedious for the Maister, harde for the Scholer, colde and vncomfortable for them both.

Let your Scholer be neuer afraid to aske you any doubt, but vse discretly the best alurementes ye can, to encourage

him to the same: lest, hys ouermuch fearing of you, driue him to seeke some misorderlie shifte: as, to seeke to be helped by some other booke, or to be prompted by some other Scholer, and so goe about to beguile you much, and him selfe more.

With this way, of good vnderstanding the matter, plaine construeing, diligent parsing, daylie translatyng, cheare-full admonishing, and heedefull amendyng of faultes: neuer leauing behinde iuste prayse for well doyng, I would haue the scholer brought vp withall, till he had read, & translated ouer ỹ first booke of Epistles chosen out by Sturmius, with a good peece of a Comedie of Terence also.

Latine speaking.

All this while, by mine aduice, the childe shall vse to speake no latine: For as Cicero sayth in like matter, with like wordes, *Loquendo, malè loqui discunt*. And that excellent learned man, G. Budæus, in hys Greeke Commentaries, sore complayneth, that when he began to learne the Latine tongue, vse of speaking latin at the table, and els where, vnaduisedlie, did bring him to such an euell choyce of wordes, to such a croked framing of sentences, that no one thing dyd hurt or hinder him more, all the dayes of his life afterward, both for readinesse in speaking, and also good iudgement in writyng.

G. Budeus.

In very deed, if children were brought vp in such an house or such a schole, where the latin tongue were properly and perfectly spoken, as Tib. and Ca. Gracci. were brought vp, in theyr mother Cornelias house, surelie, then the dailie vse of speaking, were the best and readyest way, to learn the latin tongue. But now, commonly, in the best Scholes in England, for wordes, right choyce is smallie regarded, true propertie wholie neglected, confusion is brought in, barbarousnesse is bred vp so in yong wittes, as afterwarde they be not onely marde for speaking, but also corrupted in iudgement: as with much a do, or neuer at all, they be brought to right frame agayne.

Yet all men couet to haue theyr children speake Latine

and

and so do I very earnestlye too. We both, haue one purpose: we agree in desire, we wishe one ende: but we differ somewhat in order and way, that leadeth rightly to that ende. Other would haue them speake at all aduentures: and, so they be speaking, to speake, the Maister careth not, the Scholer knoweth not, what. This is, to seeme, and not to be: except it be, to be bold without shame, rashe without skill, full of woordes without witte. I wishe to haue them speake so, as it may well appeare, that the brayne doth gouerne the tongue, and that reason leadeth forth the talke. Socrates doctrine is true in Plato, and well marked, and truely vttered by Horace *in Arte Poetica*, that, where so euer knowledge doth accompanie the witte, there best vtterance doth alwayes awayt vpon the tongue: For, good vnderstanding must first be bred in the childe, which, being norished with skill, and vse of wrighting (as I will teach more largely hereafter) is the onely way to bring him to iudgement and readinesse in speaking: and that in farre shorter time (if he follow constantlie the trade of this little lesson) then he shal do, by common teaching of the common scholes in England.

Plato.

Horat.

Much wryting breedeth ready speaking.

But to goe forward, as you perceyue, your scholer to go better and better on alway, first, with vnderstanding his lesson more quickly, with passing more readilie, with translating more spedelie and perfectlie then he was wonte, after, geue him longer lessons to translate: and withall, begin to teach him, both in nownes and verbes, what is *Proprium*, and what is *Translatum*, what *Synonymum*, what *Diuersum*, which be *Contraria*, and which be most notable *Phrases*, in all his lesson.

The second degree and order in teaching.

As:

Proprium. { *Rex sepultus est magnificè.*

Translatum. { *Cum illo principe,*
sepulta est & gloria
& salus Respublica.

Synonyma. { *Ensis, Gladius,*
Laudare, Predicare,

Diuersa. { *Diligere, Amare,*
Calere, Exardescere,
Inimicus, Hostis.

Contraria. { *Acerbū & luctuosum bellum,*
Dulcis & leta Pax.

Phrases. { *Dare verba.*
Abijcere obedientiam.

Your scholer then, must haue the thirde paper boke: in the which, after he hath done his double translation, let him write, after this sort foure of these forenamed fire, diligently marked out of euery lesson.

The thirde paper boke.

Quatuor. { *Propria.*
Translata.
Synonyma.
Diuersa.
Contraria.
Phrases.

Or els, three, or two, if there be no moe: and if there be none of these at all in some lecture, yet not omitte the order, but wright these.

{ *Diuersa nulla,*
Contraria nulla. &c.

This

This diligent translating, ioyned with this hedefull marking in the foresayd Epistles, and afterwarde in some plaine Oration of Tullie, as, *pro lege Manil: pro Archia Poeta* or in those three *ad C. Cas:* shall worke such a right choyce of wordes, so straight a framing of sentences, such a true iudgement, both to write skilfully, and speake wittelie, as wise men shall both prayse, and meruell at.

If your scholer do misse sometimes, in marking rightly these foresayd sir thinges, chide not hastelye: for that shall, both dull his witte, and discourage his diligence: but monish him gentely: whiche shall make hym, both willing to amend, and glad to go forward in loue and hope of learning. Gentlenes in teaching.

I haue now wished, twise or thrise, this gentle nature to be in a Scholemaister: And that I haue done so, neither by chaunce, nor without some reason, I will now declare at large; why in mine opinion, loue is fitter then feare, gentlenes better then beating, to bring vp a childe rightlie in learning. Loue. Feare.

With the common vse of teaching and beating in common scholes of England, I will not greatly contend: which if I did, it were but a small grammaticall controuersie, neither belonging to heresie nor treason, nor greatly touching God nor the Prince: although in verie deede, in the end, the good or ill bringing vp of children, doth as much serue to the good or ill seruice, of God, our Prince, and our whole countrey, as any one thing doth beside. Common Scholes.

I do gladly agree with all good Scholemasters in these pointes: to haue children brought to good perfectnes in learning: to all honesty in maners: to haue all faultes rightlye amended: to haue euery vice seuerelye corrected: but for the order and way, that leadeth rightly to these pointes, we somewhat differ. For commonly, many Scholemasters, some, as I haue seene, moe, as I haue heard tell, be of so crooked a nature, as, when they meete with a hard witted scholer, they rather breake him, they bow him, rather marre him, then mend him. For when the scholemaster is angrie Sharpe Scholemasters.

with some other matter, then will he soonest fall to beate hys scholler: and though he him selfe should be punished for hys follie, yet must he beate some scholler for his pleasure: though there be no cause for him to do so, nor yet fault in the scholler to deserue so. These ye will say, be fonde scholemaisters, and few they be, that be founde to be such. They be fond in deede, but surelie ouer many such be founde euery where. But this will I say, that euen the wisest of your great beaters, do as oft punish nature, as they do correcte faultes. Yea, many times, the better nature, is sorer punished: For, if one by quicknes of witte, take his lesson readily: an other by hardnes of witte, taketh it not so spedelie: the first is alwayes commended, the other is commonlie punished: when a wise scholemaister, should rather discretly consider the right disposition of both theyr natures, and not so much wey what either of them is able to do now, as what either of them is likely to do hereafter. For thys I knowe, not onely by reading of bookes in my studie, but also by experience of lyfe, abroad in the worlde, that those, which be commonly the wisest, the best learned, and best men also, when they be olde, were neuer commonly the quickest of witte, when they were yong. The causes why, amongest other, whiche be many, that moue me thus to thinke, be these few, which I will recken. Quicke wittes, commonlie be apte to take, vnapte to keepe: soone hote, and desirous of this and that: as cold, and soone weary of the same agayne: more quicke to enter spedely, then able to pearse farre: euen like our sharpe tooles, whose edges be verie soone turned. Such wittes delight them selues in easie and pleasant studies, and neuer passe farre forward in hie and hard sciences. And therefore the quickest wittes commonlie may proue the best Poetes, but not the wisest Orators: ready of tongue to speake boldly, not deepe of iudgement, either for good counsel or wise weighting. Also, for maners and life, quicke wittes commonlie, be, in desire, newfangled, in purpose, vnconstant, light to promise any thing, ready to forget

Nature punished.

Quicke wittes for learning.

Quicke wittes for maners and life.

euery

euery thing: both benefite and dutie: and thereby neither fast to frende, nor fearfull to foe: inquisitiue of euery trifle, not secret in greatest affayres: bolde with any person: busie in euery matter: soothing such as be present: nyppyng any that is absent: of nature also, alwayes flattering they? betters, enuieng they? equals, despising they? inferiours: and by quicknes of witte, verie quicke and ready, to like none so well as themselues.

Moreouer commonly, men, verie quicke of witte, be also, very light of conditions: and thereby very ready of disposition, to be caryed ouer quicklie, by any light company, to any ryot and vnthriftines when they be yong: and therfore seldome, eyther honest of lyfe, or rich in liuing, when they be olde. For quicke in witte, and light in maners, be, eyther seldome troubled, or very soone wearye in caryng a very heauy purse. Quicke wittes also be, in most part of all they? doyinges, ouer quicke, hasty, rash, heddy, and brainsicke. These two last wordes, Headdie, and Brainsicke, be fitte and proper wordes, rysing naturallie of the matter, and termed aptlye by the condition, of ouermuche quickenes of witte. In youthe also they, readie scoffers, priuie mockers, and euer ouer light and merry. In age, sone testie, verie waspishe, and alwayes ouer miserable: and yet fewe of them come to any great age, by reason of they? misordered life when they were yong: but a great deale fewer of them, come to shewe any great countenaunce, or beare any great authoritie abroad in the worlde, but either lyue obscurely, men knowe not how, or dye obscurely, men marke not whē. They be like trees, that shewe forth, fayre blossome & broad leaues in spring time, but bring out small and not long lasting fruite in harueste time: and that onely such as fall, and rotte, before they be ripe, and so, neuer or seldome, come to any good at all. For this you shall finde most true by experience, that amongest a number of quicke wittes in youthe, fewe be founde, in the ende eyther very fortunate for themselues, or very profitable to serue the common wealth, but

decay and vanish, men know not which way: except a very fewe, to whome peraduenture blood and happy parentage, may perchaunce purchace a long standing vppon the stage. The whiche felicitie, because it commeth by others procuring, not by theyr owne deseruing, and standeth by other mens feete, and not by theyr owne, what outwarde brag so euer is borne by them, is in deede, of it selfe, and in wyse mens eyes, of no great estimation.

Some sciences hurt mēs wits, and marre mens maners.

Some wittes, moderate enoughe by nature, be manye times marde, by ouermuch studie and vse of some sciences, namelye, Musicke, Arithmeticke, and Geometric. These sciences, as they sharpen mens wittes ouermuch, so they chaunge mens maners ouer sore, if they be not moderately mingled, & wisely applyed to some good vse of life. Marke all Mathematicall heades, which be onely and wholy bente to those sciences, how solitary they be themselues, how vnfit to liue with others, and how vnapt to serue in the world. This is is not onely knowne now by common experience, but vttered long before by wise mens iudgemente and sentence. Galene sayth, Much Musicke marreth mens maners: and Plato hath a notable place of the same thing in hys bookes, de Rep. well marked also, and excellentlye translated by Tullie himselfe. Of this matter I wrote once more at large xx. yeare ago, in my booke of shoting: now I thought but to touch it, to proue that ouermuch quicknes of witte, either geuen by nature, or sharpened by studie, doth not commonlie bring forth, eyther greatest learning, best manners, or happyest life in the ende.

Mathematicall heads.

Galen. Plato.

Hard wits in learning.

Contrariewise, a witte in youth, that is not ouer dull, heauy, knottie, and lumpish: but harde, rough, and though somewhat staffishe, as Tullie wisheth, otium quietum, non languidum: and negotium cum labore, non cum periculo, such a witte (I say) if it be at the first well handled by the mother, and rightlye smoothed and wrought as it shoulde, not ouerthwartlye, and agaynst the wood, by the scholemaister, both for learning, and whole course of liuing,

proueth

proueth alwayes the beſt. In wood and ſtone, not the ſofteſt, but hardeſt, be alwayes apteſt for portrature, both fayreſt for pleaſure, and moſt durable for profite. Harde wittes be harde to receyue, but ſure to keepe: paynefull wythout weerieneſſe, hedfull without wauering, conſtant without newfangleneſſe: bearing heauy thinges, though not lightlie, yet willinglie: entring hard thinges, though not eaſely, yet deeply, and ſo come to that perfectnes of learning in the ende, that quicke wittes, ſeeme in hope, but do not in deede, or els very ſeldome, euer attayne vnto. Alſo, for manners and lyfe harde wittes commonly, are hardly caryed, eyther to deſire euery newe thing, or els to marueyll at euerye ſtraynge thyng: and therefore they be carefull and diligent in theyr owne matters, not curious and buſie in other mens affayres: and ſo they become wiſe themſelues, and alſo are counted honeſt by others. They be graue, ſtedfaſt, ſilent of tongue, ſecret of hart. Not haſty in making, but conſtant in keeping any promiſe. Not raſh in vttering, but warye in conſidering euery matter: and thereby, not quicke in ſpeaking, but deepe of iudgement, whether they wright, or geue counſell in all waighty affayres. And theſe be the men, that become in the ende, both moſt happy for them ſelues, and alwayes beſt eſteemed abroad in the world.

Hard wits in maners and life.

I haue bene longer in deſcribing, the nature, the good or ill ſucceſſe, of the quicke and harde witte, then perchance ſome will thinke, this place and matter doth require. But my purpoſe was hereby, plainlye to vtter, what iniurie is offred to all learning, and to the common wealth alſo: firſt, by the fond father in chooſing, but chiefly by the lewd ſchole maſter in beating and driuing away the beſt natures from learning. A childe that is ſtyll, ſilente, conſtant, and ſomewhat hard of witte, is either neuer choſen by the father to be made a ſcholer, or els, when he commeth to the ſchole, he is ſmallye regarded, little loked vnto, he lacketh teaching, he lacketh couraging, he lacketh all thinges, onely he neuer lacketh beating, nor any word that may moue hym

The beſt wittes driuen from learnyng, to other liuing.

to hate learning, nor bid any bode that may driue him from learning, to any other kinde of liuing.

Hard wits proue best in euery kinde of life.

And when thys sad natured, and hard witted childe, is bette from hys booke, and becommeth after eyther student of the common lawe, or page in the Court, or seruingman, or bound prentice to a marchant, or to some handicrafte, he proueth in the ende, wiser, happyer, and many tymes honester too, then many of these quycke wittes do, by theyr learnynge.

Learning is, both hynored, and iniuryed too, by the ill choyce of them, that sende yong scholers to the vniuersities. Of whome must needes come all our Diuines, Lawyers, and Phisitions.

The ill choyce of wittes for learning.

These yong scholers be chosen commonlie, as yong apples be chosen by children, in a faire garden about S. James tyde: a childe will chouse a swéeting, because it is presentlie fayre and pleasant, and refuse a Runnet, because it is then grœne, hard, and sowre; when the one, if it be eaten, doth brœde, both wormes and ill humors: the other if it stand his tyme, be ordered and kept as it should, is hollome of it selfe, and helpeth to the good disgestion of other meates: Sweetinges, will receyue wormes, rotte and dye on the tree, and neuer or seldom come to the gathering for good and lasting store.

For verye griefe of harte I will not applye the similitude: but hereby, is playne seene, how learning is robbed of her best wittes, first, by the great beating, and after by the ill chosing of scholers, to goe to the vniuersities. Whereof commeth partly, that lewde and spightfull prouerbe, sounding to the great hurt of learning, and shame of learned men, that, the greatest Clerkes be not the wisest men.

And though I, in all this discourse, seeme plainly to prefer harde and rough wittes, before quicke and light wittes, both for learning and maners, yet am I not ignorant that some quicknes of wit, is a singular gift of God, and so most rare amonges men, and namelie such a witte, as is quicke

with

without lightnes, sharp without brittlenes, desirous of good thinges without newfanglenes, diligent in painful thinges without werisomnes, and constant in good will to do all thinges well, as I knowe was in Syr Iohn Cheke, and is in some, that yet lyue, in whome all these fayre qualities of wit are fullie mette together.

But it is notable and true, that Socrates sayth in Plato, to hys frende Crito. That that nuimber of men is fewest, which far exceede, either in good or ill, in wisedome or follie, but the meane betwixt both, be the greatest number: whiche he proueth true in diuerse other thynges: as in Greyhoundes, emonges which fewe are founde, exceeding great, or exceeding little, exceeding swift, or exceeding slow: And therfore, I speaking of quicke and harde wits, I ment the common number of quicke and harde wittes, amongest the which, for the most part, the harde witte, proueth many times, the better learned, wyser and honester man: and therefore, do I the more lament, that such wittes commonly be eyther kept from learning, by fond fathers, or bette from learning by lewde schole maisters

Plato in Critone.

Very good or very ill men, be fewest in number.

And speaking thus muche of the wittes of children for learning, the opportunitie of the place, and goodnes of the matter might require to haue heare declared the most speciall notes of a good witte for learning in a childe, after the maner and custome of a good horseman, who is skilfull, to knowe, and able to tell others, how by certaine sure signes a man may chuse a colte, that is like to proue an other day, excellent for the saddle. And it is pittie, that commonlye, more care is had, yea and that amonges very wyse men, to finde out rather, a cunnyng man for theyr horse, then a cunnyng man for theyr children. They say nay, in worde, but they do so indeede. For to the one, they will gladly geue a stipend of 200. Crounes by the yeare, & loth to offer to the other, 200. shillinges. God, that sitteth in heauen laugheth theyr choyce to scorne, and rewardeth theyr liberalitie as it should: for he suffereth them, to haue, taine, and well ordered

Horsemen be wiser in knowledge of a good Colte, than scholemaisters be, in knowledge of a good witte.

A good Rider better rewarded then a good Scholemaster.

Horse well broken, children ill taught.

red horse, but wilde and vnfortunate children: and therefore in the ende they finde more pleasure in their horse, then comfort in their children.

But concerning the true notes of the best wittes, for learning in a childe, I will report not mine owne opinion, but the very iudgement of him, that was counted the best teacher and wysest man that learning maketh mention of, and that is Socrates in Plato, who expresseth orderly these seuen playne notes, to chuse a good witte in a childe for learning.

Plato in 7. de Rep.

True notes of a good witte.

1. Εὐφυής.
2. Μνήμων.
3. Φιλομαθής.
4. Φιλόπονος.
5. Φιλήκοος.
6. Ζητητικός.
7. Φιλέπαινος.

And because I wright English, and to Englishmen, I will plainly declare in Englishe both, what these wordes of Plato meane, and how aptlie they be lynked, and how orderly they follow one an other.

1. Εὐφυής.

witte. Is he, that is apt by goodnes of witte, and applyable by

will. readines of will, to learning, hauing all other qualities of the minde and partes of the bodie, that must an other day

The tong. serue learning, not troubled, mangled and halfed, but sound, whole, full, & able to do their office: as, a tongue not stam-

The voyce. mering, or ouer hardly drawing forth wordes, but playne, and redy to deliuer the meaning of the minde: a voyce, not soft,

Face. weake, piping, womannish, but audible, strong, and manlike: a countenance, not wœrish, and crabbed, but fayre and

Stature. comely: a personage, not wretched and deformed, but tall and goodly: for surely a comely countenance, with a goodlie

stature,

Nature, geueth credite to learning, and authoritie to the person: otherwise commonly, eyther open contempt, or priuye disfauour doth hurte, or hynder, both person and learning. And, euen as a fayre stone requireth to be sette in the fineſt golde, with the beſt workemanſhippe, or els it leeſeth much of the grace and price, euen ſo, excellencie in learning, and namely Diuinitie, ioyned wyth a comely perſonage, is a meruelous Iewell in the worlde. And how can a comelye body be better employed, then to ſerue the fayreſt exerciſe of Gods greateſt gifte, and that is learning. But commonlie, the fayreſt bodies are beſtowed on the fouleſt purpoſes. I would it were not ſo: and with examples herein I wil not medle: yet I wiſh, that thoſe ſhould both minde it, and medle with it, which haue moſt occaſion to loke to it, as good and wiſe fathers ſhould do, & greateſt authority to amende it, as good, & wiſe magiſtrates ought to do: And yet I will not let openly to lament the vnfortunate caſe of learning herein.

Learning ioyned with a comelye perſonage.

For, if a father haue foure ſonnes, three fayre and well formed both minde and bodie, the fourth, wretched, lame, and deformed, his choice ſhalbe, to put the worſt to learning as one good enoughe to become a ſcholer. I haue ſpent the moſt part of my lyfe in the vniuerſitie, and therefore I can beare good witneſſe that many fathers commonly do thus: whereof I haue heard many wiſe, learned, and as good men as euer I knew, make great and oft complaint: a good horſeman will chuſe no ſuch colt, neyther for his owne, nor yet for his maiſters ſaddle. And thus much of the firſt note.

Deformed creatures commonlye ſet to learning.

2. Μνήμων.

Good of memorie: a ſpeciall part of the firſt note εὐφυής, and a meere benifite of nature: yet it is ſo neceſſary for learning: as Plato maketh it a ſeperate and perfecte note of it ſelfe, and that ſo principall a note, as without it, all other giftes of nature do ſmall ſeruice to learning. Afranius, that olde Latin Poete maketh Memorie the mother of learning and wiſedome, ſaying thus,

Memorie.

Aul. Gel.

Vsus me genuit, Mater peperit memoria. and though it be the mere gift of nature, yet is memorie well preserued by vse, and much increased by order, as our scholer must learne an other day in the Vniuersitie: but in a childe, a good memorie is well knowne, by three properties: that is, if it be, quicke in receyuing, sure in képing, and redy in deliuering forth agayne.

Three sure signes of a good memory.

3. Φιλομαθὴς.

Giuen to loue learning: for though a child haue all the giftes of nature at wishe, and perfection of memory at will, yet if he haue not a speciall loue to learning, he shall neuer attayne to much learning. And therefore Isocrates, one of the noblest scholemaisters, that is in memory of learning, who taught Kinges and Princes, as Halicarnassæus writeth, and out of whose schole, as Tullie sayth, came forth, moe noble Captaines, moe wise Counsellors, than dyd out of Epeius horse at Troie. This Isocrates, I say, did cause to be written at the entry of his schole, in golden letters, thys golden sentence, ἐαν ἦς φιλομαθὴς, ἔσῃ πολυμαθὴς, which excellẽtly sayd in Greéke, is thus rudely in English, If thou louest learning, thou shalt attayne to much learning.

4. Φιλόπονος.

Is he, that hath a lust to labor, and a wil to take panes. For if a child haue all the benefites of nature, with perfection of memory, loue, like, and praise learning neuer so much, yet if he be not of him selfe paynfull, he shall neuer attayne vnto it. And yet where loue is present, labour is seldom absent, and namelie in studie of learning, and matters of the minde: and therefore did Isocrates rightly iudge, that if his scholer were φιλομαθὴς, he cared for no more. Aristotle, varying from Isocrates in priuate affaires of lyfe, but agreing with Isocrates in common iudgement of learning, for loue and labor in learning, is of the same opiniõ, vttered in these wordes, in his Rethorike *ad Theodectem*, Libertie kyndleth loue:

a. Rhet. ad Theod.

loue: Loue refuseth no labor; and labor obteyneth what so euer it seeketh. And yet neuertheleſſe, Goodnes of nature may do litle good: Perfection of memory, may serue to small vse: All loue may be employed in vayne: Any labor may be sone graualed, if a man truſt alwayes to his owne singuler witte, and will not be glad sometime to heare, take aduise, and learne of an other: And therfore doth Socrates very notably adde the fifte note.

5. Φιλήκοος.

He that is glad to heare and learne of an other. For otherwise, he shall sticke with great trouble, where he might go easely forwarde: and also catche hardly a very litle by his owne toyle, whan he might gather quickly a good deale, by an other mans teaching. But now there be some, that haue great loue to learning, good luſt to labor, be willing to learne of others, yet, either of a fonde shamefastnes, or elſe of a proud foly, they dare not, or will not, go to learne of an other: And therfore doth Socrates wisely adde the fifte note of a good witte in a childe for learning, and that is.

6. Ζητητικός.

He, that is naturally bolde to aske any queſtion, deſirous to searche out any doubt, not ashamed to learne of the meaneſt, not afrayde to go to the greateſt, vntill he be perfitely taught, and fully satisfied. The seuenth and laſt poynte is.

7. Φιλέπαινος.

He, that loueth to be praiſed for well doing, at his father, or maſters hand. A childe of this nature, will earneſtly loue learning, gladly labor for learning, willingly learne of other, boldly aske any doubt. And thus, by Socrates iudgement, a good father, and a wiſe ſcholemaſter, ſhould chose a childe to make a ſcholer of, that hath by nature, the forſayd perfect qualities, and cunnig furniture, both of mynde and

body: hath memory, quicke to receyue, sure to kéepe, and ready to deliuer: hath loue to learning: hath lust to labor: hath desire to learne of others: hath boldnes to aske any question: hath minde holy bent, to winne prayse by well doing.

The two first poyntes be speciall benefites of nature: which neuertheles, be well preserued, and much encreased by good order. But as for the fiue last, loue, labor, gladnes to learne of others, boldnes to aske doubtes, and will to winne praise, be wonne and mayntened by the onely wisedome & discretion of the scholemaster. Which fiue poyntes, whether a scholemaster shall worke soner in a childe, by fearefull beating, or curteous handling, you that be wise, iudge.

Yet some men, wise in deede, but in this matter, more by seueritie of nature, then any wisdome at all, do laugh at vs, when we thus wishe and reason, that yong children should rather be allured to learning by gentlenes and loue, then compelled to learning, by beating and feare: They say, our reasons serue onely to breede forth talke, and passe away time, but we neuer saw good scholemaster do so, nor neuer red of wise man that thoughte so.

Yes forsothe: as wise as they be, either in other mens opinion, or in their owne conceite, I will bring the contrary iudgement of him, who, they them selues shall confesse, was as wise as they are, or else they may be iustly thought to haue small witte at all: and that is Socrates, whose iudgement in Plato is playnly this in these wordes: which, because they be very notable, I will recite them in his owne tong, οὐδεὶς μάθημα μεθ' δουλείας χρὴ μανθάνειν: οἱ μὲν γὰρ τοῦ σώματος πόνοι βίᾳ πονούμενοι χεῖρον οὐδὲν τὸ σῶμα ἀπεργάζονται: ψυχῇ δὲ βίαιον οὐδὲν ἔμμονον μάθημα: in English thus, No learning ought to be learned with bondage: For, bodely labors, wrought by compulsion, hurt not the body: but any learning learned by cõpulsion, tarieth not long in ỹ minde. And why? For what soeuer the mynde doth learne vnwillingly with feare, the same it doth quickly forget without care. And lest proude wittes, that loue not to be contraried,

Plato in 7. de Rep.

but

but haue lust to wrangle or trifle away troth, will say, that Socrates meaneth not this of childrens teaching, but of som other higher learning, heare what Socrates in the same place doth more playnly say: μὴ τοίνυν βίᾳ: ὦ ἄριστε, τοὺς παῖδας ἐν τοῖς μαθήμασιν, ἀλλὰ παίζοντας τρέφε, that is to say, and therefore, my deare frend, bring not vp your children in learning by compulsion and feare, but by playing and pleasure. And you, that do read Plato, as ye should, do well perceine, that these be no Questions asked by Socrates, as doubtes, but they be Sentences, first affirmed by Socrates, as meere trothes, and after geuen forth by Socrates, as right Rules, most necessary to be marked, and fitte to be followed of all them that would haue children taught, as they should. And in this counsell, iudgement, and authoritie of Socrates I will repose my selfe, vntill I meete with a man of the contrary mynde, whom I may iustly take to be wiser, then I thinke Socrates was. Fonde scholemasters, neither can vnderstand, nor will folow this good counsell of Socrates, but wise ryders, in their office, can and will do both: which is the onely cause, that cõmonly, the yong gentlemen of England, go so vnwillingly to schole, and run so fast to the stable: For in very deede fond scholemasters, by feare, do beate into the, the hatred of learning, and wise riders, by gentle allurementes, do breed vp in them, the loue of riding. They finde feare, a bondage in scholes. They feele libertie and freedome in stables: which causeth them, vtterly to abhorre the one, and most gladly to haunt the other. And I do not write this, that in exhorting to the one, I would dissuade yong gentlemen from the other: Yea I am sorry, with all my hart, that they be geuen no more to riding, then they be. For of all outward qualities, to ride faire, is most comely for hym selfe, most necessary for his contrey, and the greater he is in blood, the greater is his prayse, the more he doth excelle all other therein. It was one of the three excellent prayses, amongest the noble gentlemen the old Persians, Alwayes to say troth, to ride faire, and shote well: and so it was engra-

The right reading of *Plato*.

Yong Gentlemen, be wilfuller taught to ryde, by cõmon ryders, than to learne, by common Scholemasters.

Ryding.

Strabo, 15. uen vpon Darius tumbe, as Strabo beareth witnesse.

Darius the king, lieth buried heare,
Who in riding and shoting had neuer peare.

But to our purpose, yong men, by any meanes, liesing the loue of learning, when by time they cum to their owne rule, they cary commonly, from the schole with them, a perpetuall hatred of their maister, and a continuall contempt of learning. If ten Jentlemen be asked, why they forget so sone in Court, that which they were learning so long in schole, eight of them, or let me be blamed, will lay the fault on their ill handling by their scholemasters.

Cuspinian doth report, that, that noble Emperour Maximilian, would lament very oft, his misfortune herein.

Pastime. Learning. Yet, some will say, that children of nature, loue pastime, and mislike learning: bicause in their kinde, the one is easy & pleasant, the other hard and werison: which is an opinion not so trewe, as some men wene: For, the matter lyeth not so much in the disposition of them that be yong, as in the order & maner of bringing vp, by them that be olde, nor yet in the difference of learning & pastyme. For, beate a child, if he daunce not well, & cherish him, though he learne not well, ye shall haue him vnwilling to go to daunce, & glad to go to his booke. Knocke him alwayes, when he draweth his shaft ill, and fauor him againe, though he faut at his booke, ye shal haue him very loth to be in the fielde, and very willing to be in the schole. Yea, I say more, and not of my selfe, but by the iudgemēt of those, from whom few wisemen will gladly dissent, that if euer the nature of man be geuen at any time, more than other, to receiue goodnes, it is, in innocency of yong yeares, before that experience of euill, haue taken rote in hym. For, the pure cleane wittie of a sweete yong babe, is like the newest ware, most able to receiue the best and fayrest printing: and like a new bright siluer dishe neuer occupied, to receiue and keepe cleane, any good thing that is put into it.

And

And thus, will in children, wisely wrought withall, may easely be wonne to be very well willing to learne. And witte in children, by nature, namely memory, the onely key and keeper of all lerning, is readiest to receiue, and surest to keepe any maner of thing, that is learned in youth: This lewde and learned, by common experience, know do be most trewe. For we remember nothing so well when we be olde, as those thinges which we learned when we were yong: And this is not straunge, but common in all natures workes. Euery man seeth, (as I sayd before) new wax is best for printing: new clay, fittest for working: new shorne woll, aptest for sone and surest dying: new fresh flesh, for good and durable salting. And this similitude is not rude, nor borowed of the larder house, but out of his schoolehouse, of whome, the wisest of England, neede not be ashamed to learne. Young Grafftes grow not onely soonest, but also fairest, and bring alwayes forth the best and sweetest frute: yong whelpes learne easely to cary: yong Popingeis learne quickly to speake: And so, to be short, if in all other thinges, though they lacke reason, sense, and life, the similitude of youth is fittest to all goodnesse, surely nature, in mankinde, is most beneficiall and effectuall in this behalfe.

will. } in Children.
witte. }

yong yeares aptest for learning.

Therfore, if to the goodnes of nature, be ioyned the wisedome of the teacher, in leading yong wittes into a right and playne way of learning, surely children, kept vp in Gods feare, and gouerned by hys grace, maye most easely be brought well to serue God and contrey, both by vertue and wisedome.

But if will, and witte, by farther age, be once allured frō innocency, delited in vayne sightes, filled with foule faulte, crooked with wilfulnesse, hardned with stubburnesse, & let loose to disobedience, surely it is hard with gentlenesse, but vnpossible with seuere crueltie, to call them backe to good frame agayne. For, where the one, perchance may bend it, the other shall surely breake it: and so in stead of some hope,

leaue an assured desperation, and shameles contempt of all
Xen. 1. Cyri Ped. godnesse, the fardest poynt in all mischiefe, as Xenophon
do most trewly and most wittely marke.

Therfore, to loue or to hate, to like or contemne, to ply
this way or that way to good or to bad, ye shall haue as ye
vse a child in his youth.

And one example, whether loue or feare doth worke
more in a childe, for vertue and learning, I will gladly re-
port: which may be hard with some pleasure, and followed
with more profit. Before I went into Germanie, I came
to Brodegate in Lecetershire, to take my leaue of that no-
Lady Iane Grey. ble Lady Iane Grey, to whom I was exceeding much be-
holding. Hir parentes, the Duke and the Dutches, with
all the household, Gentlemen and Gentlewomen, were
hunting in the Parke: I founde her in her Chamber, rea-
ding Phædon Platonis in Greeke, and that with as much
delite, as som jentleman would read a mery tale in Bocase.
After salutation, and dewtie done, with som other talke, I
asked hir, why she would leese such pastime in the Parke:
smyling she answered me: I wisse, all their sporte in the
Parke is but a shadow to that pleasure, that I finde in Plato:
Alas good folke, they neuer felt, what trewe pleasure ment.
And how came you Madame, quoth I, to this depe know-
ledge of pleasure, and what did chiefly allure you vnto it: see-
ing not many women, but very fewe men, haue attayned
thereunto. I will tell you, quoth she, and tell you a troth,
which perchance ye will meruell at. One of the greatest be-
nefites that euer God gaue me, is, that he sent me so sharpe
and seuere Parentes, and so jentle a scholemaster. For when
I am in presence either of father or mother, whether I
speake, kepe silence, sit, stand, or go, eate, drinke, be mery, or
sad, be sewing, playing, dauncing, or doing any thing els, I
must do it, as it were, in such weight, measure, and number,
euen so perfitely, as God made the world, or else I am so
sharply taunted, so cruelly threatened, yea presently some
times, with pinches, nippes, and bobbes, and other wayes,

which

which I will not name, for the honor I beare them, so without measure misordered, that I thinke my selfe in hell, till time cum, that I must go to M. Elmer, who teacheth me, so tently, so pleasantly, with such faire allurementes to learning, that I thinke all the time nothing, whiles I am with him. And when I am called from him, I fall on weeping, because, what soeuer I do els, but learning, is full of grief, trouble, feare, and whole misliking vnto me: And thus my booke, hath bene so much my pleasure, & bringeth dayly to me more pleasure & more, that in respect of it, all other pleasures, in very deede, be but trifles and troubles vnto me. I remember this talke gladly, both bicause it is so worthy of memory, & bicause also it was the last talke that euer I had, and the last time, that euer I saw that noble and worthy Lady.

I could be ouer long, both in shewing iust causes, and in reciting treiue examples, why learning should be taught, rather by loue than feare. He that would see a perfite discourse of it, let him read that learned treatise, which my frende Ioan Sturmius wrote *de institutione Principis*, to the Duke of Cleues. *Sturmius de Inst. Princ.*

The godly counsels of Salomon and Iesus the sonne of Sirach, for sharpe keeping in, and bridleing of youth, are ment rather, for fatherly correction, then masterly beating, rather for maners, then for learning: for other places, then for scholes. For God forbid, but all euill touches, wantones, lying, picking, slouth, will, stubburnnesse, and disobedience, should be with sharpe chastisement, dayly cut away. Qui parcit virgæ, odit filiũ.

This discipline was well knowen, and diligently vsed, among the Græcians and old Romanes, as both appeare in Aristophanes, Isocrates, and Plato, and also in the Comedies of Plautus: where we see that children were vnder the rule of three persons: *Præceptore*, *Pedagogo*, *Parente*: the scholemaster taught hym learnyng withall tentlenes: the Gouernour corrected his maners, with much sharpenesse: The father, held the sterne of his whole obedience: And so, he that vsed to teach, did not commonly vse to beate, but 1. Scholemaster. 2. Gouernour. 3. Father.

but remitted that ouer to an other mans charge. But what shall we saye, whan now in our dayes, the scholemaster is vsed, both for *Praceptor* in learning, and *Pædagogus* in maners. Surely, I wold he shold not confound their offices, but discretely vse the dewtie of both so, that neither ill touches shold be left vnpunished, nor ientlenes in teaching any wise omitted. And he shall well do both, if wisely he do appoint diuersity of time, & separate place, for either purpose: vsing alwayes such discrete moderation, as the scholehouse should be counted a sanctuary agaynst feare: and very well learning, a common pardon for ill doing, if the fault of it selfe be not ouer heinous.

The schole house.

And thus the childzen, kept vp in Gods feare, and preserued by his grace, finding payne in all ill doing, & pleasure in well studying, should easely be brought to honesty of life, and perfitenes of learning, the onely marke, that good and wise fathers do wishe and labour that their childzen should most busely, and carefully shote at.

Youth of England brought vp with to much liberti.

There is an other discommoditie, besides crueltie in scholemasters in beating away the loue of learning from childzen, which hindereth learning & vertue, and good bring ing vp of youth, and namely yong ientlemen, very much in England. This fault is cleane contrary to the first. I wished before, to haue loue of learning bred vp in childzen: I wishe as much now, to haue yong men brought vp in good order of lyuing, & in some more seuere discipline, then commonly they be. We haue lacke in England of such good order, as the old noble Persians so carefully vsed: whose childzen, to the age of xxi. yeare, were brought vp in learning, and exercises of labor, and that in such place, where they should, neither see that was vncomly, nor heare that was vnhonest. Yea, a yong ientleman was neuer fre, to go where he would, and do what he liste him selfe, but vnder the kepe, and by the counsell, of some graue gouernour, vntill he was either maryed, or cald to beare some office in the common wealth.

Ien. 7. Cyri Ped.

And

And ſée the great obedience, that was vſed in olde time to fathers and gouernors. No ſonne, were he neuer ſo olde of yeares, neuer ſo great of birth, though he were a Kynges ſonne might not marry, but by his father and mothers alſo conſent. Cyrus the great, after he had conquered Babilon, and ſubdued riche king Cræſus with whole Aſia minor, comming tryumphantly home, his vncle Cyaxeris offered him hys daughter to wyfe. Cyrus thanked hys Vncle, and prayſed the mayde, but for marriage he anſwered him with theſe wyſe and ſweet wordes, as they be vttered by Xenophon, ὦ κυαξάρη, τό τε γένος ἐπαινῶ, καὶ τὴν παιδὰ, καὶ δῶρα βούλομαι δέ, ἔφη, σὺν τῇ τοῦ πατρὸς γνώμῃ καὶ τῆς μητρὸς ταῦτά σοι συναινέσαι. &c. that is to ſay: Vncle Cyaxeris, I commende the ſtocke, I like the mayde, and I allowe well the dowrie, but (ſayth he) by the counſell and conſent of my father and mother, I will determine farther of theſe matters. Xenop. 8. Cyri Pæd.

Strong Samſon alſo in Scripture ſaw a mayd that liked hym, but he ſpake not to her, but went home to his father and hys mother, and deſired both father and mother to make the mariage for him. Doth this modeſtie, doth this obedience, that was in great kyng Cyrus, and ſtoute Samſon, remayne in our yong men at thys day: no ſurely: For we liue not, longer after them by time, then we lyue farre different from them by good order. Our time is ſo farre from that olde diſcipline and obedience, as now, not onelie yong gentlemen, but euen very girles dare without all feare, though not without open ſhame, where they liſt, and how they liſt, marie themſelues in ſpight of father, mother, God, good order, and all. The cauſe of this euill is, that youth is leaſt loked vnto, when they ſtand in moſt need of good kéepe and regard. It auayleth not, to ſée them well taught in yong yeares, and after when they come to luſtie youthfull dayes, to geue them licence to lyue as they luſt themſelues. For, if ye ſuffer the eye of a yong Gentleman, once to be entangled with vayne ſightes, and the eare to be corrupted with fond or filthie talke, the minde ſhall quicklie fall ſicke, and ſone

vomet and cast vp, all the holesome doctrine, that he receyued in childhode, though he were neuer so well brought vp before. And beyng once inglutted wyth vanitie, he will straight way lothe all learning, and all good counsell to the same. And the Parents, for all theyr great cost and charge, reape onely in the end, the fruite of griefe and care.

Great mens sonnes worst brought vp.

This euill, is not common to poore men, as God wyll haue it, but proper to rich and great mens children, as they deserue it. In deede from seuen, to seuentéene, yong Gentlemen commonlie be carefullie enough brought vp: But from seuentene to seuen and twenty (the most dangerous tyme of all mans lyfe, and most slippery to stay well in) they haue commonly the reigne of al licence in theyr own hand, and specially such as do liue in the Court. And that which is

Wise men fond fathers.

most to be marueyled at, commonly, the wisest and also best men, be found the fondest fathers in this behalfe. And if som good father will séeke some remedie herein, yet the mother (if the house hold of our Lady) had rather, yea & will to haue her sonne cunning and bold, in making him to liue trimlie when he is yong, then by learning and trauell, to be able to serue hys Prince and his coũtry, both wisely in peace, and stoutly in warre when he is olde.

Meane mens sonnes come to great authoritie.

The fault is in your selues, ye noble mens sonnes, and therefore ye deserue the greater blame, that commonlie, the meaner mens children, come to be the wyselt counsellours, and greatest doers, in the waightie affayres of this Realme. And why? for God will haue it so of his prouidence: because ye will haue it no otherwise by your negligence.

Nobilitie without wisedome.

And God is a good God, and wisest in al his doings, that will place vertue, & displace vice, in those kingdomes, where he doth gouerne. For he knoweth that Nobilitie, wythout vertue and wisedome, is bloud in deede, but bloud truelie, without bones & sinewes: & so of it selfe, without the other, very weake to beare the burden of waighty affayres.

The greatest shippe in deede commonlie caryeth the greatest burden, but yet alwayes with the greatest ieoper-

die,

die, not onelie for the persons and goods committed vnto it, but euen for the shippe it selfe, except it be gouerned with the greater wisedome.

But Nobilitie, gouerned by learning and wisedome, is in deede, most like a faire shippe, hauing tide and winde at will, vnder the rule of a skilfull master: whan contrariewise, a ship, caried, yea with the hiest tide & greatest winde, lacking a skilfull master, most commonlie, doth either, sincke it self vpō sandes, or breake it selfe vpon rockes. And euen so, how many haue bene, either drowned in vaine pleasure, or ouerwhelmed by stoute wilfulnesse, the histories of England be able to affourde ouer many examples vnto vs. Therefore, ye great and noble mens children, if ye will haue rightfully that praise, and enioye surely that place, which your fathers haue, and elders had, and left vnto you, ye must keepe it, as they gat it, and that is, by the onelie waie, of vertue, wisedome, and worthinesse.

Nobilitie with wisedome.

Nobilitie with wisedome.

Out wisdome.

Vaine pleasure and stoute wilfulnesse, two greatest enemies to Nobilitie.

For wisedome, and vertue, there be manie faire examples in this Court, for yong Jentlemen to follow. But they be like faire markes in the field, out of a mans reach, to far of, to shote at well. The best and worthiest men, in deede, be somtimes seene, but seldome talked withall: A yong Jentleman, may somtime kneele to their person, smallie vse their companie, for their better instruction.

But yong Jentlemen are faine commonlie to doe in the Court, as yong Archers doe in the field: that is, take soch markes, as be nie them, although they be neuer so foule to shote at. I meane, they be driuen to keepe company with the worste: and what force ill companie hath, to corrupt good wittes, the wisest men know best.

Ill company marreth youth.

And not ill companie onelie, but the ill opinion also of the most part, doth moch harme, and namely of those, which should be wise in the true decyphring, of the good disposition of nature, of cumlinesse in Courtlie maners, and all right

The Court iudgeth worst of the best natures in youth.

doinges of men.

But errour and phantasie, doe commonlie occupie, the place of troth and iudgement. For, if a yong ientlemen, be demeure and still of nature, they say, he is simple and lacketh witte: if he be bashefull, and will sone blushe, they call him a babishe and ill brought vp thing, when Xenophon doth prettilie note in Cyrus, that his bashfulnes in youth, was the verie true signe of his vertue & stoutnes after: If he be innocent and ignorant of ill, they say, he is rude, and hath no grace, so vngraciously do some graceless men, misuse the faire and godlie worde GRACE.

Xenop. in 1. Cyr. Pæd.

The Grace in Court.

But if ye would know, what grace they meane, goe, and loke, and learne amonges them, and ye shall see that it is: First, to blush at nothing. And blushing in youth, sayth Aristotle is nothing els, but feare to do ill: which feare being once luskely fraide away from youth, thē foloweth, to dare do any mischief, to cōtemne stoutly any goodnesse, to be busie in euery matter, to be skilfull in euery thing, to acknowledge no ignorance at all. To do thus in Court, is coūted of some, the chiefe and greatest grace of all: and termed by the name of a vertue, called Corage & boldnesse, whan Crassus in Cicero teacheth the cleane contrarie, and that most wittelie, saying thus: *Audere, cum bonis etiam rebus coniunctum, per seipsum est magnopere fugiendum.* Which is to say, to be bolde, yea in a good matter, is for it selfe, greatlie to be eschewed.

Grace of Court.

Cyr. 3. de Or.

Boldnes, yea in a good matter, not to be praised.

Moreouer, where ỹ swinge goeth, there to folow, fawne, flatter, laugh, and lie luskelie at other mens liking. To face, stand formest, shoue backe: and to the meaner man, or vnknowen in the Court, to seme somewhat solume, coye, big, and dangerous of loke, talke, and answere: To thinke well of him selfe, to be luskie in contemning of others, to haue some trim grace in a priuie mocke. And in greater presence, to beare a braue loke: to be warlike, though he neuer loked enimie in the face in warre: yet some warlike signe must be vsed, either a flouinglie busking, or an ouerstaring frounced head, as though out of euery hæres toppe, should sodeinlie

More grace of Court.

start

ſtart out a good big othe, whē néede requireth, yet prayſed be God, England hath at this time, many worthie Capitaines and good ſouldiours, which be in déede, ſo honeſt of behauiour, ſo cumlie of conditions, ſo milde of maners, as they may be examples of good order, to a good ſort of others, which neuer came in warre. But to returne, where I left: In place alſo, to be able to raiſe talke, and make diſcourſe of euery riſhe: to haue a very good will, to heare him ſelfe ſpeake: To be ſéene in Palmiſtrie, whereby to conueie to chaſte eares, ſome fonde and filthy talke.

Mē of warre, beſt of conditions.

Palmiſtrie.

And, if ſome Smithfield Ruffian take vp, ſome ſtrainge going: ſome new mowing with the mouth: ſome wrenching with the ſhoulder: ſome braue prouerbe: ſom freſh new othe, that is not ſtale, but wil run round in the mouth: ſome new diſguiſed garment, or deſperate hat, fond in facion, or gauriſhe in colour, what ſoeuer it coſt, how ſmall ſoeuer his liuing be, by what ſhift ſoeuer it be gotten, gotten muſt it be, and vſed with the firſt, or els the grace of it, is ſtale & gone: ſome part of this graceleſſe grace, was deſcribed by me, in a litle rude verſe long agoe.

To laugh, to lie, to flatter, to face:
Fower wayes in Court to win men grace,
If thou be thrall to none of thieſe,
Away good Peek goos, hens Iohn Cheeſe:
Marke well my word, and marke their deede,
And thinke this verſe part of thy Crede.

Woulde to God, this talke were not trewe, and that ſome mens doinges were not thus: I write not to hurt any, but to profit ſome: to accuſe none, but to moniſh ſuch, who, allured by ill counſell, and following ill example, contrarie to their good bringing vp, and againſt their owne good nature, yelde ouer much to theſe folies and faultes: I know many Seruing men, of good order, & well ſtaide: And againe, I heare ſay, there be ſome Seruing men

In { Counſell. / Company.

Seruing men.

Terentius.
Plautus.

do but ill seruice to their yong masters. Yea, read Terence and Plautus aduisedlie ouer, and ye shall finde in those two wise writers, almost in euery Cõmodie, no vnthriftie yong man, that is not brought there vnto, by the subtle inticemẽt of some lewd seruant. And euen now in our daies Getæ and Daui, Gnatos, and many bold bawdie Phormios tw, be preasing in, to prattle on euery stage, to medle in euerie matter, whan honest Parmenos shal not be heard, but beare small swinge with their masters. Their companie, their talke, their ouer great experience in mischiefe, doth easelie corrupt the best natures, and best brought vp wittes.

Serui corrupt elæ iuuenum.

Multi Getæ, pauci Parmenones.

But I maruell the lesse, that these misorders be amonges some in the Court, for cõmonly in the countrey also euerie where, innocencie is gone: bashfulnesse is banished: much presumption in yougth: small authoritie in age: Reuerence is neglected: dueties be confounded: and to be short, disobedience doth ouerflowe the bankes of good order, almost in euerie place, almost in euerie degree of man.

Misorders in the countrey.

Meane men haue eyes to see, and cause to lament, and occasion to complaine of these miseries: but other haue authoritie to remedie them, and will do so tw, whan God shall thinke time fitte. For, all these misorders, be Gods iuste plages, by his sufferance, brought iustly vpon vs, for our sinnes, which be infinite in number, and horrible in deede, but namely, for ỹ great abhominable sinne of vnkindnesse: but what vnkindnesse? euen such vnkindnesse as was in the Iewes, in contemning Gods voice, in shrinking from his worde, in wishing backe againe for Ægypt, in committing aduoultrie & whoredome, not with the womẽ, but with the doctrine of Babylon, did bring all the plages, destructions, and Captiuities, that fell so oft and horrible vpon Israell.

Contempt of Gods true Religion.

We haue cause also in England to beware of vnkindnesse, who haue had, in so fewe yeares, the Candell of Gods worde, so oft lightned, so oft put out, and yet will

venture

venture by our vnthankfulnes in doctrine and sinnefull life, to lese againe, light, candle, candlestick and all. Doctrina. Mores.

God keepe vs in his feare, God grafte in vs the true knowledge of his worde, with a forward will to followe it, and so to bring forth the swéete fruites of it, and then shall he preserue vs by his Grace, from all maner of terrible dayes.

The remedy of this doth not stande onelie, in making good common lawes for the whole realme, but also (and perchaunce chiefly) in obseruing priuate discipline euerie man carefully in his owne house: and namely if speciall regarde be had to youth: and that, not so much, in teaching them what is good, as in kéeping them from that that is ill. Publicæ Leges. Domestica disciplina. Cognitio boni.

Therefore, if wise fathers, be not as well ware in wéeding from their Children ill thinges, and ill companie, as they were before, in grafting in them learning, and prouiding for them good scholemaisters, what fruite they shall reape of all their cost & care, common experience doth tell. Ignoratio mali.

Here is the place, in youth is the time, when some ignorance is as necessarie, as muche knowledge, and not in matters of our dutie towardes God, as some wilfull wittes willingly agaynst their owne knowledge, perniciously agaynst their owne conscience, haue of late openly taught. In déede S. Chrisostome, that noble and eloquent Doctor, in a sermon, *Contra fatum*, and the curious searching of natiuities, doth wisely say, that ignorance therein, is better then knowledge: But to wring thys sentence, to wreste thereby out of mens handes, the knowledge of Gods doctrine, is without all reason, agaynst common sence, contrarie to the iudgemente also of them, which be the discréetest men, and best learned on their owne side. I knowe, Iulianus Apostata did so, but I neuer heard or read, that any auncient father of the Primitiue Church, eyther thought, or wrote so. Some ignorance, as good as knowledge. Chrysost. de Fato. *Iulianus Apostata.*

But thys ignorance in youth, which I spake on, or rather thys simplicitie, or most truely, thys Innocencie, is that, which the noble Persians, as wyse Xenophon doth te- Innocencie in youth.

stifie, were so carefull, to brede vp theyr youth in. But Christian fathers commonlie do not so. And I will tell you a tale, as much to be misliked, as the Persians example is to be followed,

A childe ill brought vp.

This last somer, I was in a Gentlemans house: where a yong childe, somewhat past foure yeare olde, could in no wise frame his tongue, to say a little short grace: and yet he could roundly rap out, so many ouglie othes, and those of the newest fashion: as some good man of fourescore yeare olde, hath neuer heard named before: and that which was most detestable of all, his father and mother would laughe at it.

Ill Parentes.

I muche doubt, what comforte, an other day thys childe shall bring vnto them. Thys Childe vsing muche the companye of Seruingmen, and geuing good eare to theyr talke, did easelie learne, which he shall hardlie forget, all dayes of his lyfe hereafter: So likewise in the Courte, if a yong Gentleman will venture himselfe into the company of Ruffians, it is ouer great a ieoperdy, least theyr facions, maners, thoughtes, talke, and deedes, will verye sone, be euer like.

Ill Company.

The confounding of companyes, bredeth confusion of good maners both in the Court, and euery where els.

And it may be a great wonder, but a greater shame, to vs Christian men, to vnderstand what a Heathen writer,

Isocrates.

Isocrates, doth leaue in memorie of writyng, concerning the care, that the noble Citie of Athens had, to bring vp theyr youthe, in honest companie, and vertuous discipline, whose talke in Greeke, is to this effect in Englishe.

In Orat. Ariopag.

The Citie, was not more carefull, to see theyr children well taughte, then to see theyr yong men well gouerned: which they brought to passe, not so much by common lawe, as by priuate discipline. For they had more regarde, that theyr youth, by good order should not offende, then howe, by lawe, they might be punished: And if offence were committed, there was neither waie to hyde it, neyther hope of pardon for it. Good natures were not so much openly praysed, as they were secretly marked, and watchfullie regarded,

lest

leſt they ſhoulde leeſe the goodneſſe they had. Therefore in ſcholes of ſinging and dauncing, and other honeſt exercises, gouernours were appointed, more diligent to ouerſee their good maners, than their maſters were, to teach them anie learning. It was ſome ſhame to a yong man, to be ſeene in the open market: and if for buſineſſe, he paſſed through it, he did it, with a marueilous modeſtie, and bashfull facion. To eate, or drinke in a Tauerne, was not onely a ſhame, but alſo puniſhable, in a yong man. To contrarie, or to ſtand in termes with an olde man, was more heinous, than in ſome place, to rebuke and ſcolde with his owne father: with manie other moe good orders, and faire diſciplines, which I referre to their reading, that haue luſt to looke vpon the deſcription of ſuch a worthie common wealth.

Good ſeede, worthy frute.

And to know, what worthie frute, did ſpring of ſoch worthie ſeede, I will tell you the moſt maruell of all, and yet ſoch a truthe, as no man ſhall denie it, except ſuch as be ignorant in knowledge of the beſt ſtories.

Athenes.

Athens, by this diſcipline and good ordering of youthe, did breede vp, within the circuite of that one Citie, within the compaſſe of one hundred yeare, within the memorie of one mans life, ſo manie notable Capitaines in warre, for worthineſſe, wiſedome, and learning, as be ſcarſe matchable no not in the ſtate of Rome, in the compaſſe of thoſe ſeuen hundred yeares, whan it floriſhed moſt.

Rome.

The noble Capitaines of Athens.

And becauſe, I will not onelie ſay it, but alſo proue it, the names of them be theſe. Miltiades, Themiſtocles, Xantippus, Pericles, Cymon, Alcybiades, Thraſybulus, Conon, Iphicrates, Xenophon, Timotheus, Theopompus, Demetrius, and diuers other moe: of which euery one, may iuſtlie be ſpoken that worthie prayſe, which was geuen to Scipio Africanus, who, Cicero doubteth, whether he were, more noble Capitaine in warre, or more eloquent and wiſe counſellor in peace. And if ye beleue not me, read diligentlie, Æmilius Probus in Latin, and Plutarche in Greke, which two, had no cauſe either to flatter or lie vpon

Æmil. Probus.

Plutarchus.

anie of those which I haue recited.

And beside Nobilitie in warre, for excellent and matchlesse maisters in all maner of learning, in that one Citie, in memorie of one age, were moe learned men, and that in a maner altogether, than all time doth remember, than all place doth affourde, than all other tonges do conteine. And I do not meane of those Authors, which, by iniurie of time, by negligence of men, by crueltie of fire and sworde, be lost, but euen of those, which by Gods grace, are left yet vnto vs: of which I thank God, euen my poore studie lacketh not one. As, in Philosophie, Plato, Aristotle, Xenophon, Euclide and Theophrast: In eloquence and Ciuill law, Demosthenes, Æschines, Lycurgus, Dinarchus, Demades, Isocrates, Isæus, Lysias, Antisthenes, Andocides: In histories, Herodotus, Thucydides, Xenophon: and which we lacke, to our great losse, Theopompus and Eph: In Poetrie, Æschylus, Sophocles, Euripides, Aristophanus, and somewhat of Menander, Demosthenes sister sonne.

The learned men of Athens.

Now, let Italian, and Latin it selfe, Spanishe, French, Douch, and Englishe bring forth their learning, and recite their Authors, Cicero onely excepted, and one or two moe in Latin, they be all patched cloutes and ragges, in comparison of faire wouen broade clothes. And trewlie, if there be any good in them, it is either learned, borowed, or stolne, frō some one of those worthie wittes of Athens.

Learning chiefly conteined in ỹ Greeke, and in no other tong.

The remembrance of such a common wealth, vsing such discipline and order for youth, and thereby bringing forth to their prayse, & leauing to vs for our example, such Capitaines for warre, such Councellors for peace, and matchles maisters, for al kinde of learning, is pleasant for me to recite, and not irksome, I trust, for other to heare, except it be such, as make neither count of vertue nor learning.

And whether, there be any such or no, I can not well tell: yet I heare saie, some yong Gentlemen of ours, count it their shame to be counted learned: and perchaunce, they

Contemners of learning.

count

count it their shame, to be counted honest also, for I heare saie, they medle as litle with the one, as with the other. A marueilous case, that Gentlemen shold so be ashamed of good learning, and neuer a whit ashamed of ill maners: such doe laie for them, that the Gentlemen of France do so: which is a lie, as God will haue it, Langæus, and Bellæus that be dead, & the noble Vidam of Chartres, that is aliue, and infinite moe in France, which I heare tell of, proue this to be most false. And though some, in France, which will nedes be Gentlemen, whether men will or no, and haue more gentleship in their hat, than in their head, be at deadlie feude, with both learning and honestie, yet I beleue, if that noble Prince, K. Frances the first, were aliue, they should haue, neither place in his Court, nor pension in his warres, if he had knowledge of them. This opinion is not French, but plaine Turkishe: from whence, some French fetch moe faultes, than this: which, I praie God, keepe out of England, and send also those of ours better mindes, which bend them selues against vertue and learning, to the contempt of God, dishonor of their contrie to the hurt of many others, and at length, to the greatest harme, and vtter destruction of them selues.

Gentlemen of France.

Franciscus. 1. Nobilis. Francorum Rex.

Some other, hauing better nature, but lesse witte (for ill commonly, haue ouer much witte) do not vtterlie dispraise learning, but they say, that without learning, common experience, knowledge of al facions, & haunting al companies, shall worke in youth both wisedome, and habilitie, to execute any weightie affaire. Surely long experience doth profit moch, but most, and almost onely to him (if we meane honest affayres) that is diligentlie before instructed with preceptes of well doing. For good preceptes of learning, be the eyes of the minde, to loke wisely before a man, which way to go right, and which not.

Experience without learning.

Learning teacheth more in one yeare, than experience in twentie: And learning teacheth safely, when experience maketh moe miserable then wise. He hasardeth sore, that

Learning.

Experience.

waxeth wise by experience. An vnhappy Sailer he is, that is made cunning by many shipwrackes: A miserable marchaunt, that is neither riche nor wise, but after some bankroutes. It is costlie wisedome, that is bought by experience. We know by experience it selfe, that it is a marueilous paine, to finde out but a shorte way, by long wandring. And surely, he that would proue wise by experience, he may be wittie in deede, but euen like a swift runner, that runneth fast out of his way, and vpon the night, he knoweth not whether. And verilie they be fewest of number, that be happie or wise by vnlearned experience. And loke well vpon the former life of those fewe, whether your example be olde or yonge, who without learning haue gathered, by long experience, a litle wisedome, and some happines: and whan you doe consider, what mischiefe they haue cõmitted, what daungers they haue escaped (and yet yr for one, do perishe in the aduenture) than thinke well with your selfe, whether ye would, that your owne sonne, should cum to wisdome and happines, by the way of soch experience or no.

Syr *Roger Chamloe.*

It is a notable tale, that olde Syr Roger Chamloe, sometime chiefe Justice, would tell of him selfe. Whan he was Auncient in Inne of Court, certaine yong Gentlemen were brought before him, to be corrected for certaine misorders: And one of the lustiest sayd: Syr, we be yong gentlemen, and wise mẽ before vs, haue proued all facions, and yet those haue done full well: this they sayd, because it was well knowen, that Syr Roger had bene a good fellowe in his yougth. But he answered them verie wiselie. In deede, sayth he, in yougth, I was, as you are now: and I had twelue fellowes like vnto my self, but not one of thẽ came to a good ende. And therfore, folow not my example in yougth, but followe my counsell in age, if euer ye thinke to cum to this place, or to these yeares, that I am cum vnto, lesse ye méete either with pouertie or Tiburne in the way.

Experience.

Thus, experience of all facions in yougth, being, in proue, all waise daũgerous, in issue, seldom luckie, is a way, in

in déede, to ouermuch knowledge, yet vsed commonlie of soch men, which be either caried by some curious affection of minde, or driuen by some hard necessitie of life, to hasard the triall of ouer manie perilous aduentures.

Erasmus the honour of learning of all our time, sayd wiselie that experience is the common scholehouse of fooles, and ill men: Men, of witte and honestie, be otherwise instructed. For there be, that keepe them out of fire, and yet was neuer burned: That beware of water, and yet was neuer nie drowning: That haue harlottes, and was neuer at the stewes: That abhorre falshode, & neuer brake promisse them selues.

Erasmus.

Experience, the scholehouse of Fooles, and ill men.

But will ye see, a fitte similitude of this aduentured experience. A Father, that doth let louse his sonne, to all experiences, is most like a fonde Hunter, that letteth slippe a whelpe to the whole herde. Twentie to one, he shall fall vpon a rascall, and let go the faire game. Men that hunt so, be either ignorant persons, preuie stealers, or night walkers.

Learning therefore, ye wise fathers, and good bringing vp, and not blinde and dangerous experience, is the next and readiest way, that must lead your children, first, to wisedome, and than to worthinesse, if euer ye purpose they shall cum there.

And to saie all in short, though I lacke Authoritie to giue counsell, yet I lacke not good will to wisshe, that the youthe in England, speciallie Gentlemen, and namelie Nobilitie, should be by good bringing vp, so grounded in iudgement of learning, so founded in loue of honestie, as, whan they shold be called forth to the execution of great affaires, in seruice of their Prince and countrie, they might be hable to vse and to order, all experiences, were they good were they bad, and that, according to the square, rule, and line, of wisedome, learning, and vertue.

How experience may profit.

Diligent learning ought to be ioyned with pleasant pastimes, namelie in a Gentleman.

And, I doe not meane, by all this my talke, that yong Gentlemen, should alwayes by poring on a booke, and by beeing good studies, should leese honest pleasure, and haunt no

good pastime, I meane nothing lesse: For it is well knowen, that I both like and loue, and haue alwayes, and do yet still vse, all exercises and pastimes, that be fitte for my nature and habilitie. And beside naturall disposition, in iudgement also, I was neuer, either Stoicke in doctrine, or Anabaptist in Religion, to mislike a merie, pleasant, and plaisull nature, if no outrage be committed, against law, measure, and good order.

Therefore, I would wishe, that, beside some good time, fitlie appointed, and constantlie kept, to encrease by reading, the knowledge of the tonges and learning, yong gentlemen should vse, and delite in all Courtlie exercises, and Gentlemanlike pastimes. And good cause why: For the selfe same noble Citie of Athens, iustlie commended of me before, did wiselie and vpon great consideration, appoint the Muses, Apollo, and Pallas, to be patrones of learning to their youth. For the Muses, besides learning, were also Ladies of daunsing, mirth and minstrelsie: Apollo, was God of shooting, and Author of cũning playing vpon Instrumentes: Pallas also was Lady mistresse in warres. Wherby was nothing else ment, but that learning should be alwayes mingled, with honest mirth, and cumlie exercises: and that warre also shold be gouerned by learning, and moderated by wisdome, as did wel appeare in those Capitaines of Athens named by me before, and also in Scipio and Cæsar, the two Diamondes of Rome.

Learning ioyned with pastimes.

Musæ.

Apollo.

Pallas.

And Pallas, was no more feared, in weering Ægida, thã she was praysed, for chosing Oliua: wherby shineth the glory of learning, which thus, was Gouernor & Mistresse, in the noble Citie of Athens, both of warre and peace.

Learning ruleth both warre and peace.

Therefore, to ride cumlie: to runne faire at the tilte or ring: to play at all weapons: to shote faire in bow, or surelie in gunne: to vaut lustely: to runne: to leape: to wrestle: to swimme: To daunce cumlie: to sing, and play of instrumentes cunningly: to Hawke: to hunte: to play at tennes, & all pastimes generally, which be ioyned with labor, vsed in

The pastimes that be fitte for Courtlie Gentlemen.

open

open place, and on the day light, cõteining either some fitte exercise for warre, or some pleasant pastime for peace, be not onely comlie and decent, but also very necessarie, for a Courtlie Gentleman to vse.

But, of all kinde of pastimes, fitte for a Gentleman, I will, God willing, in fitter place, more at large, declare fullie, in my booke of the Cockpitte: which I do write, to satisfie some, I trust, with some reason, that be more curious in marking other mens doinges, thã carefull in mending their owne faultes. And some also will nedes busie them selues in marueiling, and adding thereunto vnfrendlie talke, why I, a man of good yeares, and of no ill place, I thanke God and my Prince, do make choice to spend soch time in writing of trifles, as the schole of shooting, the Cockpitte, & this booke of the first Principles of Grammer, rather, than to take some weightie matter in hand, either of Religion, or Ciuill discipline. The Cockpitte.

Wise men I know, will well allow of my choice herein: and as for such, who haue not witte of them selues, but must learne of others, to iudge right of mens doinges, let them read that wise Poet Horace in his *Arte Poetica*, who willeth wise men to beware, of hie and lofttie Titles. For, great shippes, require costlie tackling, and also afterward dangerous gouernment: Small boates, be neither verie chargeable in making, nor very oft in great ieopardie: and yet they cary many times, as good and costly ware, as greater bessels doe. A meane Argument, may easely beare, the light burden of a small fault, and haue allwayes at hand, a ready excuse for ill handling: And, some prayse it is, if it so chaunce, to be better in deede, than a man dare venture to seeme. A hie title, doth charge a man, with the heauie burden, of too great a promise: and therefore sayth Horace verie wittelie, that, that Poete was a verie fole, that began his booke, with a goodlie verse in deede, but ouer proude a promise. A booke of a lofttie title, bearcth the brag of ouer great a promise. The right choice, to chose a fitte Argument to write vpon. Hor. in Arte Poetica.

Fortunam Priami cantabo & nobile bellum.

And after, as wiselie.

Quantò rectius hic, qui nil molitur inepte. &c.

Homers wisedome in choice of his Argument.

Meaning Homer, who, within the compasse of a smal argument, of one harlot, and of one good wife, did vtter so much learning in all kinde of sciences, as, by the iudgement of Quintilian, he deserueth so hie a prayse, that no man yet deserued to sit in the second degrée beneth him. And thus much out of my way, concerning my purpose in spending penne, and paper, & time, vpon trifles, & namely to aunswere some, that haue neither witte nor learning, to doe any thing themselues, neither will nor honestie, to say well of other.

The Cortegian, an excellent booke for a ientleman.

To ioyne learning with cumlie exercises, *Conte Baldesser Castiglione* in his booke *Cortegiane*, doth trimlie teach: which booke, aduisedlie read, and diligentlie followed, but one yeare at home in England, would do a yong ientleman more good, I wisse, then thrée yeares trauell abrode spent in Italie. And I maruell this booke, is no more read in the Court, than it is, seing it is so well translated into English by a worthie Ientleman Syr Th. Hobbie, who was many wayes well furnished with learning, and very expert in knowledge of diuers tonges.

Syr *Tho. Hobbie.*

Examples better then Preceptes.

And besides good preceptes in bookes, in all kinde of tonges, this Court also neuer lacked many faire examples, for yong ientlemen to follow: And surelie, one example, is more valiable, both to good and ill, than xx. preceptes written in bookes: and so Plato, not in one or two, but diuerse places, doth plainlie teach.

K. Edward 6.

If K. Edward had liued a litle longer, hys onelie example had bred such a race of worthie learned ientlemen, as this Realme neuer yet did affourde.

The yong Duke of Suffolke.

Lord *H. Matreuers,*

And, in the second degree, two noble Primeroses of Nobilitie, the yong Duke of Suffolke, and Lorde H. Matreuers, were soch two examples to the Court for learning, as our time may rather wishe, than loke for againe.

At Cambrige also, in S. Johns Colledge, in my time, I

doe

do know, that not so much the good statutes, as two Gentlemen of worthy memory Syr Iohn Cheke, and Doctour Redman, by their onely example of excellency in learning, of godlines in lyuing, of diligence in studying, of councell in exhorting by good order in all thing, did breede vp, so many learned men, in that one College of S. Johns, at one time, as I beleue, the whole Vniuersitie of Louaine, in many yeares was neuer able to affourd. *Syr Iohn Cheke. D. Readman.*

Present examples of thys present time, I list not to touch: yet there is one example, for all the Gentlemen of this Court to follow, that may well satisfy them, or nothing will serue them, nor no example moue them to goodnes and learning.

It is your shame, I speake to you all, you yong Gentlemen of England) that one mayde should go beyond you all, in excellency of learning, and knowledge of diuers tonges. Pointe forth sir of the best geuen Gentlemen of this Court, and all they together, shew not so much good will, spend not so much time, bestow not so many houres, dayly orderly, & constantly, for the increase of learning & knowledge, as doth the Queenes Maiestie her selfe. Yea I beleue, that beside her perfit readines, in Latin, Italian, French, & Spanish, she readeth here now at Windsore more Greeke euery day, than some Prebendarie of this Church doth read Latin in a whole weeke. And that which is most prayse worthy of all within the walles of her priuy chamber, she hath obteyned that excellency of learning, to vnderstand, speake, & write, both witely with head, and faire with hand, as scarse one or two rare wittes in both the Vniuersities haue in many yeares reached vnto. Amongest all the benefites ỹ God hath blessed me withall, next the knowledge of Christes true Religion, I counte this the greatest, that it pleased God to call me, to be one poore minister in setting forward these excellent giftes of learning in thys most excellent Prince. Whose onely example, if the rest of our nobilitie would follow, than might England be, for learning and wisedome *Queene Elisabeth.*

Ill Exam-
pies haue
more force,
then good
examples.

in nobilitie, a spectacle to all the world beside. But see the mishap of men: The best examples haue neuer such force to moue to any goodnes, as the bad, baine, light and fond, haue to all ilnes.

And one example, though out of the compas of learning, yet not out of the order of good maners, was notable in this Courte, not fully xviiii. yeares a go, when all the actes of Parlament, many good Proclamations, diuerse strait commaundementes, sore punishment openly, speciall regarde priuately, could not do so much to take away one misorder, as the example of one bigge one of this Courte did, still to kepe vp the same: The memory whereof doth yet remaine, in a commn prouerbe of Birching lane.

Great men
in Court,
by their
example,
make or
marre, all
other mens
maners.

Take hede therfore ye great ones in ỳ Court, yea though ye be ỳ greatest of all, take hede what ye do, take hede how ye liue. For as you great ones vse to do, so all meane men loue to do. You be in dede makers, or marrers, of all mens maners within the Realme. For though God hath placed you to be chiefe in making of lawes, to beare greatest authoritie, to commaund all others: yet God doth order that all your lawes, all your authoritie, all your commaundementes, do not halfe so much with meane men, as doth your example and maner of liuing. And for example euen

Example
in Religiõ.

in the greatest matter, if you your selues do serue God gladlye and orderly for conscience sake, not coldlye, and sometyme for maner sake, you cary all the Courte with you, and the whole Realme beside, earnestly and orderly to do the same. If you do otherwise, you be the onely authors, of all misorders in Religion, not onely to the Courte, but to all England beside. Infinite shall be made cold in Religion by your example, that neuer were hurt by reading of bookes.

Example
in apparell.

And in meaner matters, if three or foure great ones in Courte, will needes outrage in apparell, in huge hose, in monstrous hattes, in garishe colers, let the Prince Proclame, make Lawes, order, punishe, commaunde euery

gate

gate in London dayly to be watched, let all good men beside do euery where what they can, surely the misorder of apparell in mean men abrode, shall neuer be amended, except the greatest in Courte will order and mende them selues first. I know, some great and good ones in Courte, were authors, that honest Citizens of London, should watche at euery gate, to take misordered persons in apparell. I know, that honest Londoners did so: And I sawe, which I sawe than, & reporte now with some griefe, that som Courtly men were offended with these good men of London. And that which greued me most of all, I sawe the very same tyme, for all these good orders, commaunded from the Courte and executed in London, I sawe I say, come out of London, euen vnto the presence of the Prince, a great rable of meane and light persones, in apparell, for matter, agaynst law, for making agaynst order, for facion, namely hose, so without all order, as he thought himselfe most braue, that durst do most in breaking order and was most monsterous in misorder. And for all the great commaundementes, that came out of the Courte, yet this bolde misorder, was winked at, and borne withall, in the Courte. I thought it was not well, that some great ones of the Court, durst declare them selues offended, with good men of London, for doing their dewtie, and the good ones of the Court, would not shew themselues offended, with ill men of London, for breaking good order. I founde thereby a saying of Socrates to be most trewe that ill men be more hasty, than good men be forwarde, to prosecute their purposes, euen as Christ himselfe saith, of the Children of light and darknes.

Masters, Vshers, & Scholers of fense.

Beside apparell, in all other thinges to, not so much, good lawes and straite commaundementes as the example and maner of lyuing of great men, doth carie all meane men euery where, to like, and loue, & do, as they do. For if but two or three noble men in the Court, wold but beginne to shoote, all yong Jentlemen, the whole Court, all London, the whole Realme would straight way exercise shooting.

Example in shooting. vide his Toxophil. O: 1: 10. Med.

What prayse should they winne to themselues, what commoditie should they bring to their contrey, that would thus deserue to be pointed at: Beholde, there goeth the author of good order, the guide of good men. I could say more, and yet not ouermuch. But perchance, some will say, I haue stepte to farre, out of my schole, into the common welthe, from teaching a yong scholer, to monishe greate and noble men: yet I trust good and wise men will thinke and iudge of me, that my minde was, not so much, to be busie and bolde with them, that be great now, as to geue trewe aduise to them, that may be great hereafter. Who, if they do, as I wishe them to do, how great so euer they be now, by blood and other mens meanes, they shall become a greate deale greater hereafter, by learning, vertue, and their owne desertes: which is trewe prayse, right worthines, and very nobilitie in deede. Yet, if some will needes presse me, that I am to bold with great men, & stray to farre from my matter, I will aunswere them with S. Paul, *sive per contẽtionem, sive quocumq́, modo, modò Christus prædicetur, &c.* euen so, wher in place, or out of place, with my matter, or beside my matter, if I can hereby either prouoke the good, or staye the ill, I shall thinke my writing herein well imployed.

writtẽ, not for great mẽ, but for great mens children.

Ad Philip.

But, to come downe, from great men, and hier matters, to my litle children, and pure scholehouse agayne, I will, God willing, go forwarde orderly, as I purposed, to instructe Children and yong men, both for for learning and maners.

Hitherto, I haue shewed, what harme, ouermuch feare bringeth to children: and what hurte, ill company, and ouermuch libertie breedeth in youthe: meaning thereby, that from seauen yeare olde, to seauentene, loue is the best allurement to learninge: from seauentene to seauen and twentie, that wise men should carefully see the steppes of youthe surely stayde by good order, in that most slippery time: and specially in the Courte, a place most dangerous

for

for youth to line in, without great grace, good regarde, and diligently loking to.

Syr Richard Sackeuile, that worthy Ientleman of worthy memory, as I sayde in the beginninge, in the Quenes prime Chamber at Winsore, after he had talked with me, for the right choyce of a good witte in a child for learning, and of the trewe difference betwixt quicke and hard wittes, of alluring yong children by ientlenes to loue learning, and of the speciall care that was to be had, to keepe yong men from licencious lyuing, he was most earnest with me, to haue me say my mynde also, what I thought, concerning the fansie that many yong Ientlemen of England haue to trauell abroad, and namely to lead a long life in Italie. His request, both for his authoritie, and good will toward me, was a sufficient commaundement vnto me, to satisfie his pleasure, with vttering plainly my opinion in that matter. Syr quoth I, I take going thither, and liuing there, for a yonge Ientleman that doth not goe vnder the keepe and garde of such a man, as both, by wisedome can, and authoritie dare rewle hym, to be meruelous dangerous. And why I sayd so than, I will declare at large now: which I sayd than priuately, and write now openly, not bicause I do contemne, either the knowledge of strange and diuerse tonges, and namely, the Italian tonge, which nert the Greeke and Latin tonge, I like and loue aboue all other: or else bycause I do despise the learning that is gotten, or the experience that is gathered in strange contries: or for any priuate malice that I beare to Italie: which contrie, and in it, namely Rome, I haue alwayes specially honored: bicause, time was, whan Italie and Rome, haue bene to the great good of vs that now line, the best breeders and bringers vp of the worthyest men, not onely for wise speaking, but also for well doing, in all Ciuill affaires, that euer was in the worlde. But now that time is gone, and though the place remayne, yet the olde and present maners, do differ as farre, as blacke

Traueling into Italy.

The Italian tong.

Italia.

Roma.

and white, as vertue and vice. Vertue once made that contrie Mistres ouer all the worlde. Vice now maketh that contrie slaue to them, that before, were glad to serue it. All men seeth it: They themselues confesse it, namely such, as be best and wisest amongest them. For sinne, by lust and vanitie, hath & doth breed by euery where, common contempt of Gods word, priuate contention in many families, open factions in euery Citie: and so making them selues bonde, to vanitie and vice at home, they are content to beare the yoke of seruing straungers abroad: Italie now, is not that Italie, that it was wont to be: and therfore now, not so fitte a place, as some do counte it, for yong men to fetch either wisedome or honesty from thence. For surely, they will make other but bad Scholers, that be so ill Maisters to them selues. Yet, if a ientleman will needes trauell into Italie, he shall do well, to loke on the life, of the wisest traueler, that euer traueled thether, set out by the wisest writer that euer spake with tong, Gods doctrine onely excepted: and that is Vlysses in Homere. Vlysses, and his trauell, I wishe our trauelers to loke vpon, not so much to feare them, with the great daungers that he many times suffered, as to instruct them, with his excellent wisedome, which he alwayes and euery where vsed. Yea euen those that be learned & wittie trauelers, when they be disposed to prayse traueling, as a great commendacion, and the best Scripture they haue for it, they gladly recite the third verse of Homere, in hys first booke of Odyssea, conteyning a great prayse of Vlysses, for the witte he gathered, & wisedome he vsed in his traueling.

Vlysses. Homere.

ὀδυς. α.

Which verse, bicause in myne opinion, it was not made at the first, more naturally in Greke by Homere, nor after turned more aptely into Latin by Horace, than it was a good while ago, in Cambrige, translated into English, both plainly for the sense, and roundly for the verse, by one of the best Scholers, that euer S. Johns Colledge bred, M. Watson, myne old frend, sometime Bishop of Lincolne, therfore for their sake, that haue lust to se, how our English tong, in

anal-

auoyding barbarous ryming, may as well receiue, right quaintitie of sillabes, and trew order of versifying (of which matter more at large hereafter) as either Greke or Latin, if a cunning man haue it in handling, I will set forth that one verse in all three tonges, for an Example to good wits, that shall delighte in like learned exercise.

Homerus.

πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω.

Horatius.

Qui mores hominum multorum vidit & vrbes.

M. Watson.

All trauelers do gladly report great prayse of Vlysses.
For that he knew many mens maners, and saw many Cities.

And yet is not Vlysses commended so much, nor so oft in Homere, bicause he was πολύτροπος, that is skilfull in many mens maners & facions, as bicause he was πολύμητις, that is, wise in all purposes, & ware in all places: which wisdome and warenes will not serue neither a traueler, except Pallas be alwayes at his elbow, that is Gods speciall grace from heauen, to kepe him in Gods feare, in all his doinges, in all his iorney. For he shall not alwayes in his absence out of England, light vpon a ientle Alcynous, and walke in his faire gardens full of all harmeles pleasures: but he shall sometimes fall, either into the handes of some cruell Cyclops, or into the lappe of some wanton and dalying Dame Calipso: and so suffer the danger of many a deadly Denne, not so full of perils to destroy the body, as full of vayne pleasures, to poyson the mynde. Some Siren shall sing him a song, swete in tune, but so wonding in the ende, to his vtter destruction. If Scylla drowne him not, Carybdis may fortune swalow him. Some Circes shall make him, of a plaine English

Vlyss. πολύτροπος, πολύμητις,
Pallas from heauen.
Alcynous. od. 6.
Cyclops. od. 1.
Calypso. od. 5.
Sirenes. *Scylla.* *Caribdis.* od. μ.
Circes. od. κ.

man, a right Italian- And at length to hell, or to some hellish place, is he likely to go: from whence is hard returning, although one Vlysses, and that by Pallas ayde, and good counsell of Tiresias, once escaped that horrible Denne of deadly darckenes.

od. x.

Therfore if wise men will nedes send their sonnes into Italie, let them do it wisely, vnder the kepe and garde of him, who, by his wisedome and honesty, by his example and authoritie, may be able to kæpe them safe and sound, in the feare of God, in Christes trewe Religion, in good order and honesty of lyuing: except they will haue them runne headling into ouermany ieopardies, as Vlysses had done many times, if Pallas had not alwayes gouerned him: if he had not vsed to stop his eares with ware: to bind him selfe to the mast of his ship: to fæde dayly vpon that swéete herbe Moly with the blake rote and white floore, geuen vnto hym by Mercurie, to auoide all the inchantments of Circes. Wherby, the Diuine Poete Homer ment couertly (as wise and Godly men do iudge) that loue of honesty, and hatred of ill, which Dauid more playnly doth call the feare of God: the onely remedy agaynst all inchantementes of sinne.

od. μ.
od. x.
Moly Herba.
Psal. 33.

I know diuerse noble personages, and many worthie Gentlemen of England, whome all the Siren songes of Italie, could neuer vntwyne from the maste of Gods word: nor no inchantment of vanitie, ouerturne them, from the feare of God, and loue of honesty.

But I know as many, or mo, and some, sometime my deare freedes, for whose sake I hate going into that coūtrey the more, who, parting out of England feruent in the loue of Christes doctrine, and well furnished with the feare of God, returned out of Italie worse transformed, than euer was any in Circes Court. I know diuerse, that wēt out of England, men of innocent life, men of excellent learning, who returned out of Italie, not onely with worse maners, but also with lesse learning: neither so willing to liue orderly, nor yet so hable to speake learnedly, as they were at

home,

home, before they went abroad. And why? Plato, that wyse writer, & worthy traueler himself telleth the cause why. He went into Sicilia, a coūtrey, no nigher Italy, by site of place, thā Italy that is now, is like Sicilia that was thē, in all corrupt maners and licētiousnes of life. Plato found in Sicilia, euery Citie full of vanitie, full of factions, euen as Italie is now. And as Homer, lyke a learned Poete, doth fayne, that Circes, by pleasant inchaūtmentes, did turne men into beastes, some into swine, some into Asses, some into Fores, some into Wolues. &c. euen so Plato, like a wise Philosopher, doth plainlie declare, that pleasure, by licentious vanitie, that swéete and perilous poyson of all youth, doth ingender in all those, that yéelde vp them selues to her, foure notorious properties. Plat. ad Dionys. Epist. 3.

The frutes of vaine pleasure.

1. λήθην.
2. δυσμαθίαν.
3. ἀφροσυνὴν.
4. ὕβριν.

The first, forgetfulnes of all good things learned before: the second, dulnesse to receiue eyther learning or honestye euer after: the third, a minde embracing lightly the worse opinion, and barren of discretion to make true difference betwixt good and ill, betwixt troth, and vanitie: the fourth a proud disdainfulnes of other good men, in all honest matters. Homer, and Plato, haue both one meaning, loke both to one end. For if a mā inglutte himselfe with vanitie, or walter in filthinesse, like a Swine, all learning, all goodnes, is soone forgotten. Then quickly shall he become a dull Asse, to vnderstand either learning or honestye: and yet shall he be as suttle as a Fore, in breeding of mischiefe, in bringing in misorder, with a busie head, a discoursing tongue, & a factious hart, in euery priuate affayre, in all matters of state, wyth this pretye propertie, alwayes glad to commende the worse partie, and euer redy to defend the falser opinion. And why? For, where will is geuen from goodnes to vanity, the minde

Causes, why men returne out of Italie, lesse learned and worse mannered.

Homer & Plato ioyned and expounded.

A Swyne.

An Asse.

A Fore.

ἀφροσυνὴ. Quid, et vnde.

is sone caryed from right iudgement, to any fond opinion, in Religion, in Philosophie, or any other kinde of learning.

ὕβρισ. The fourth fruite of vayne pleasure, by Homer and Platos iudgement, is pride in themselues, contempt of others, the very badge of all those that serue in Circes Courte. The true meaning of both Homer and Plato, is plainly declared in one short sentence of the holy Prophet of God Hieremie, crying out of the vayne, and vicious life of the Israelites. This people (sayth he) be fooles and dulheads to all goodnes, but subtle, cunning, and bolde, in any mischiefe, &c.

Hieremias. 4. Cap.

The true medicine agaynst the inchauntments of Circes, the vanitie of licentious pleasure, the enticementes of all sinne, is, in Homere, the hearbe Moly, wyth the blacke roote, and white flower, sowre at the first, but sweete in the end, which, Hesiodus termeth the study of vertue, hard and irksome in the beginning, but in the end, easy and pleasant. And that which is most to be marueyled at, the diuine Poet Homere sayth plainly that this medicine against sinne and vanitie, is not found out by man, but geuen and taught by God. And for some ones sake, that will haue delight to read that sweet and Godlie Verse, I will recite the very wordes of Homere, and also turne them into rude English metre.

Hesiodus de virtute.

Homerus, diuinus Poeta.

χαλεπὸν δὲ τ' ὀρυσσὴν
ἀνδδάσι γε θνητοῖσι, θεὸς δετεπάντα δυνάται.

ὀδύ. x.

In English thus.

No mortall man, with sweat of brow, or toyle of minde,
But onely God, who can do all, that herbe doth finde.

Plato also, that diuine Philosopher, hath many Godly medicines agaynst the poyson of vayne pleasure, in many places, but specially in his Epistles to Dionisius the tyrant of Sicilie: yet agaynst those, that will needes become beasts, with seruing of Circes, the Prophet Dauid, cryeth most loud, *Nolite fieri sicut equus & mulus*: and by and by geueth the right medicine, the true hearbe Moly, *In camo & freno maxillas eorum constringe*, that is to say, let Gods grace be the bitte,

Plat. ad Dio.

Psal. 31.

bitte, let Gods feare be the bridle, to stay them from running headlong into vice, and to turne them into the right way againe. Dauid in the second Psalme after, geueth the same medicine, but in these plainer wordes, *Diuerte à malo, & fac bonum*. But I am afraide, that ouer many of our trauellers into Italie, do not eschewe the way to Circes Court: but goe, and ride, and runne, and flie thether, they make great hast to cum to her: they make great sute to serue her: yea, I could point out some with my finger, that neuer had gone out of England, but onelie to serue Circes in Italie. Vanitie and vice, and any licence to ill liuing in England was counted stale and rude vnto them. And so, being Mules and Horses before they went, returned verie Swyne and Asses home againe: yet euerie where verie Foxes with subtle and busie heades: and where they may, verie Wolues, with cruell malicious hartes. A marueilous monster, which, for filthines of liuing, for dulnes to learning him selfe, for wilinesse in dealing with others, for malice in hurting without cause, should carie at once in one bodie, the bellie of a Swyne, the head of an Asse, the braine of a Fox, the wombe of a Wolfe. If you thinke, we iudge amisse, and write too sore against you, heare, what the Italian sayth of the Englishe man, what the master reporteth of the scholer: who vttereth plainlie, what is taught by him, and what is learned by you, saying, *Englese Italianato, e vn diabolo incarnato*, that is to say, you remaine men in shape and facion, but becum deuils in life and condition. This is not, the opinion of one, for some priuate spite, but the iudgement of all, in a common Prouerbe, which riseth, of that learning, and those maners, which you gather in Italie: a good Schoolehouse of wholesome doctrine: and worthy Maisters of commendable Scholers, where the Maister had rather diffame him selfe for hys teaching, than not shame his Scholer for his learning. A good nature of the Maister, and faire conditions of the Scholers. And now chose you, you Italian Englishe men, whe-

Psal. 33.

A true picture of a knight of Circes Court.

The Italians iudgement of English men brought vp in Italie.

The Italian diffameth him selfe, to shame the English man.

ther you will be angry with vs, for calling you monsters, or with the Italians, for calling you deuills, or els with your owne selues, that take so much paines, and go so farre, to make your selues both. If some yet do not well vnderstand, what is an Englishe man Italianated, I will plainlie tell him. He, that by liuing, & traueling in Italie, bringeth home into Englād out of Italie, the Religion, the learning, the policie, the experience, the maners of Italie. That is to say, for

An Englishe man Italianated.

The { 1. Religion. 2. Learning. 3. Pollicie. 4. Experience. 5. Maners. } gotten in Italie.

Religion, Papistrie, or worse: for learning, lesse commonly than they caried out with them: for policie, a factious hart, a discourling head, a minde to medle in all mens matters: for experience, plentie of new mischiefes neuer knowen in England before: for maners, varietie of vanities, and chaunge of filthy liuing. These be the inchantmentes of Circes, brought out of Italie, to marre mens maners in England: much, by example of ill life, but more by preceptes of fonde bookes, of late translated out of Italian into Englishe, solde in euery shop in London, commended by honest titles the sooner to corrupt honest maners, dedicated ouer boldlie to vertuous and honorable personages, the easselier to begile simple and innocēt wittes. It is pitie, that those, which haue authoritie and charge, to allow and disallow bookes to be printed, be no more circumspect herein, than they are. Ten Sermons at Paules Crosse do not so much good for mouing mē to trewe doctrine, as one of those bookes do harme, with inticing men to ill liuing. Yea, I say farder, those bookes, tend not so much to corrupt honest liuing, as they do, to subuert trewe Religion. For Papistes be made, by your merie bookes of Italie, than by your earnest bookes of Louain. And because our great Phisicians doe wincke at the matter, and make no count of this sort, I, though not admitted one of their fellowship, yet hauing bene many yeares a Prentise to Gods

Italian bokes translated into Englishe.

☞

trewe

trewe Religion, and truſt to continewe a pore iorney man therin all dayes of my life, for the dewtie I owe, and loue I beare, both to trewe doctrine, and honeſt liuing, though I haue no authoritie to amend the ſore my ſelfe, yet I will declare my good will, to diſcouer the ſore to others.

S. Paul ſayth, that ſectes and ill opinions, be the workes of the fleſhe, and frutes of ſinne, this is ſpoken, no more trewlie for the doctrine, then ſenſiblie for the reaſon. And why? For, ill doinges, breed ill thinkinges. And of corrupted maners, ſpring peruerted iudgementes. And how? there be in man two ſpeciall thinges: Mans will, mans minde. Where will inclineth to goodnes, the minde is bent to troth: Where will is caried from goodnes to vanitie, the minde is ſone drawen from troth to falſe opinion. And ſo, the readieſt way to entangle the minde with falſe doctrine, is firſt to entice the will to wanton liuing. Therefore, when the buſie and open Papiſtes abroad, could not, by their contentious bookes, turne men in England faſt enough, from troth and right iudgement in doctrine, than the ſuttle and ſecrete Papiſtes at home, procured bawdie bookes to be tranſlated out of the Italian tonge, wherby ouer many yong willes and wittes allured to wantonnes, do now boldly contemne all ſeuere bookes that ſound to honeſtie and godlines. In our forefathers time, whan Papiſtrie, as a ſtanding poole, couered and ouerflowed all England, ſewe bookes were read in our tonge, ſauing certaine bookes of Chiualrie, as they ſayd, for paſtime and pleaſure, which, as ſome ſay, were made in Monaſteries, by idle Monkes, or wanton Chanons: as one for example Morte Arthure: the whole pleaſure of which booke ſtandeth in two ſpeciall pointes, in open mans ſlaughter, and bolde bawdrye: In which booke thoſe be counted the nobleſt Knightes, that do kill moſt men without any quarell, and commit fowleſt aduoultreres by ſutleſt ſhiftes: as Sir Launcelote, with the wife of king Arthure his maſter: Sir Triſtram

Ad Gal. 5.

Voluntas / Mens } Reſpicit { Bonum. / Verum.

Morte Arthur.

stram with the wife of King Marke his vncle: Syr Lanerocke, with the wife of king Lote, that was his own aunte.

☞ This is good stuffe, for wise men to laugh at, or honest men to take pleasure at. Yet I know, when Gods Bible was banished the Court, and Morte Arthure receaued into the Princes chamber. What toyes, the dayly reading of such a booke, may worke in the will of a yong gentleman, or a yong maide, that liueth welthely and idely, wise men can iudge, and honest mē do pitie. And yet ten Morte Arthures do not the tenth part so much harme, as one of these bookes,

☞ made in Italie, and translated in England. They open, not fond and common wayes to vice, but such subtle, cunning, new, and diuerse shiftes, to cary yong willes to vanitie, and yong wittes to mischiefe, to teach olde baudes new schole pointes, as the simple head of an Englishe man is not hable to inuent, nor neuer was heard of in England before, yea when Papistrie ouerflowed all. Suffer these bookes to be

☞ read, and they shall sone displace all bookes of godly learning. For they, carying the will to vanitie, and marring good maners, shall easily corrupt the minde with ill opinions, and false iudgement in doctrine: first, to thinke ill of all trewe Religion, and at last to thinke nothing of God him selfe, one speciall point that is to be learned in Italie, and

☞ Italian bookes. And that which is most to be lamented, and therefore more nedefull to be loked to, there be mo of these vngratious bookes set out in Print within these fewe monethes, than haue bene seene in England many score yeares before. And because our English mē made Italians, can not hurt, but certaine persons, and in certaine places, therefore these Italian bookes are made Englishe, to bring mischiefe enough openly and boldly, to all states great and meane, yong and olde, euery where.

And thus you see, how will inticed to wantonnes, doth easelie allure the minde to false opinions: and how corrupt maners in liuing, breede false iudgement in doctrine: how sinne and fleshlines, bring forth sectes and heresies: And

therefore

therefore suffer not vayne bookes to breede vanitie in mens wyttes, if you woulde haue Gods treuth take rote in mens myndes.

That Italian, that first inuented the Italian Prouerbe agaynst our English men Italianated, ment no more theyr vanitie in liuing, then theyr lewde opinion in Religion: for in calling them Deuils, he caryeth them cleane from God: and yet he caryeth them no farder, then they willinglie goe themselues, that is, where they may freely say theyr mindes to the open contempt of God, & all godlines, both in liuing and doctrine. The Italian prouerbe expounded.

And howe I will expresse how: not by a Fable of Homere, nor by the Philosophye of Plato, but by a playne truth of Gods worde, sensiblye vttered by Dauid thus. These men, *abhominales facti in studijs suis*, thynke beritye, and syng gladly the Verse before, *Dixit insipiens in corde suo, non est Deus*: that is to say, they geuing them selues vp to vanitie, shaking of the motions of Grace, driuing from them the feare of God, and running hedlong into all sinne, first, lustelye contemne God, then scornefullye mocke hys worde, and also spightfully hate, and hurte all well willers thereof. Then they haue in more reuerence, the triumphes of Petrarche, then the Genesis of Moises. They make more accompte of Tullies offices, then S. Paules epistles: of a tale in Bocace, then the story of the Bible. Then they count as Fables, the holye misteries of Christian Religion. They make Christ and hys Gospell onelye serue Ciuyll pollicye. Then neyther Religion commeth amisse to them: In tyme they be promoters of both openly: In place agayne mockers of both priuily, as I wrote once in a ryme. *Psal.* 14.

Now new, now olde, now both, now neither,
To serue the worldes course, they care not with whether.

For where they dare, in companie where they like, they boldly laugh to scorne both Protestant and Papist. They care for no Scripture: they make no count of generall coun-

eels: they contemne the consent of the Churche: they passe for no Doctors: they mocke the Pope: they rayle on Luther: they allowe neyther syde: they like none, but onely them selues: The marke they shoote at, the ende they looke for, the heauen they desire, is onelie, theyr owne presente pleasure, and priuate profit: whereby, they plainly declare, of whose schole, of what Religion they be: that is, Epicures in liuing, and ἄθεοι in doctrine: this last worde is no more vnknowne nowe to plaine Englishe men, then the Person was vnknowne sometime in England, vntil some English man toke paynes, to fetch that diuelish opinion out of Italie. These men thus Italianated abroad, can not abide our Godlie Italian Church at home: they be not of that Parish, they be not of that fellowshippe: they like not that preacher: they heare not his sermons: except sometimes for company, they come thether to heare the Italian tongue naturallye spoken, not to heare Gods doctrine truly preached.

The Italian Church in London.

And yet, these men, in matters of Diuinitie, openlie pretende a great knowledge, and haue priuatelye to them selues, a verie compendious vnderstanding of all, which neuertheless they will vtter when and where they liste: And that is this: All the Mysteries of Moses, the whole Lawe, and Ceremonies, the Psalmes and Prophetes, Christ and his Gospell, GOD, and the Deuyll, Heauen and Hell, Fayth, Conscience, Synne, Death, and all they shortlie wrap vp, they quickly expounde with this one halfe verse of Horace.

Credat Iudæus Appella.

Yet though in Italie they may freely be of no religion, as they are in Englande in verie deede to, neuertheless returning home into Englande, they must countenaunce the profession of the one or the other, howsoeuer inwardly, they laugh to scorne both. And though for their priuate matters they can follow, fawne, and flatter noble Personages, contraris to them in all respectes; yet commonlie they allye

them

themselues with the worst Papistes, to whom they be wedded, and do well agrée together in three proper opinions: In open contempt of Gods word: in a secrete securitie of sinne: and in a bloudy desire to haue all taken away, by sworde or burning, that be not of their faction. They that do read, with indifferent iudgement, Pygius and Machiauel, two indifferent Patriarches of these two Religions, do know full well that I say true.

Papistrie and impietie agree in three opinions.

Pigius.

Machiauelus.

Ye see, what maners & doctrine, our Englishe men fetch out of Italy: For finding no other there, they can bring no other hether. And therefore, many godly and excellent learned Englishe men, not many yeares agoe, did make a better choise, when open cruelties draue them out of this countrey, to place themselues there, where Christes doctrine, the feare of God, punishment of sinne, and discipline of honestie, were had in speciall regard.

wise and honest trauellers.

Germanie.

I was once in Italie my selfe: but I thanke God, my abode there, was but ix. dayes: And yet I saw in that little time, in one Citie, more libertie to sinne, than euer I heard tell of in our noble Citie of London in .x. yeare. I sawe, it was there, as free to sinne, not onely without all punishment, but also without any mans marking, as it is free in the Citie of London, to chose without all blame, whether a man lust to weare Shoo or Pantocle. And good cause why: For being vnlike in truth of Religion, they must néedes be vnlike in honestie of liuing. For blessed be Christ, in our Citie of London, commonly the commaundementes of God, be more diligently taught, and the seruice of God more reuerently vsed, and that dayly in many priuate mens houses, than they be in Italie once a weeke in their common Churches: where, maskyng Ceremonies, to delite the eye, and vaine sounds, to please the eare, do quite thrust out of the Churches, all seruice of God in spirite and truth. Yea, the Lord Mayor of London, being but a Ciuill officer, is commonly for his time, more diligent in punishing sinne, the hent enemy against God and good order, than all

Venice.

London.

Seruice of God in England.

Seruice of God in Italie.

The L. Maior of London.

The Inquisitors in Italie.

the bloodie Inquisitors in Italie be in seuen yeare. For, their care and charge is, not to punish sinne, not to amend manners, not to purge doctrine, but onelie to watch and ouersee that Christes trewe Religion set no sure foting, where the Pope hath any Jurisdiction. I learned, when I was at Venice, that there it is counted good pollicie, when there be foure or fiue brethren of one familie, one, onelie to marie: & all the rest, to waulter, with as litle shame, in open lecherie, as Swyne do here in the common myre. Yea, there be as fayre houses of Religion, as great prouision, as diligent officers, to kéepe vp this misorder, as Bridewell is, and all the Masters there, to kéepe downe misorder. And therefore, if the Pope him selfe, do not onelie graunt pardons to further theis wicked purposes abrode in Italie, but also (although this present Pope, in ỹ beginning, made some shew of misliking thereof) assigne both méede and merite to the maintenance of strewes & brothel houses at home in Rome, than let wise men thinke Italie a safe place for wholesome doctrine, and godlie manners, and a fitte schole for yong Gentlemen of England to be brought vp in.

An vngodlie pollicie.

Our Italians bring home with them other faultes from Italie, though not so great as this of Religion, yet a great deale greater, thã many good men can well beare. For commonlie they cum home, common contemners of mariage and readie perswaders of all other to the same: not because they loue virginitie, nor yet because they hate prettie yong virgines, but, being free in Italie, to goe whether so euer lust will cary them, they doe not like, that law and honestie should be such a barre to their like libertie at home in England. And yet they be the greatest makers of loue, the daylie dalyers, with such pleasant wordes, with such smiling and secret countenances, with such signes, tokens, wagers, purposed to be lost, before they were purposed to be made, with bargaines of wearing colours, floures, and herbes, to breede occasion of ofter meeting of him and her, and bolder talking of this and that, &c. And although I haue seene some,

Contempt of mariage.

innocent

innocent of all ill, and stayde in all honestie, that haue vsed these thinges without all harme, without all suspicion of harme, yet these knackes were brought first into England by them, that learned thē before in Italie in Circes Court: and how Courtlie curtesies so euer they be counted now, yet, if the meaning and maners of some that do vse them, were somewhat amended, it were no great hurt, neither to them selues, nor to others.

An other propertie of this our Englishe Italians is, to be marueilous singular in all their matters: Singular in knowledge, ignorant of nothing: So singular in wisedome (in their owne opinion) as scarse they count the best Counsellor the Prince hath, comparable with them: Common discoursers of all matters: busie searchers of most secrete affayres: open flatterers of great men: priuie millikers of good men: Faire speakers, with smiling countenances, & much curtessie openlie to all men. Ready backbiters, sore nippers, and spitefull reporters priuilie of good men. And being brought vp in Italie, in some frée Citie, as all Cities be there: where a man may frèelie discourse against what he will, against whom he lust: against any Prince, against any gouernment, yea against God him selfe, and his whole Religion: where he must be, either Guelphe or Gibiline, either French or Spanish: and alwayes compelled to be of some partie, of some faction, he shall neuer be compelled to be of any Religion: And if he medle not ouer much with Christes true Religion, he shal haue frée libertie to embrace all Religions, and becum, if he lust at once, without any let or punishment, Iewish, Turkish, Papish, and Deuillishe.

A yong Gentleman, thus bred vp in this godly schole, to learne the next and ready way to sinne, to haue a busie head, a factious hart, a talkatiue tong: fed with discoursing of factions: led to contemne God & hys Religion, shall cum home into England, but verie ill taught, either to be an honest man him selfe, a quiet subiecte to hys Prince, or willing to serue God, vnder the obedience of trewe doctrine, or with

in the order of honest liuing.

I know, none will be offended with this my generall writing, but onely such, as finde them selues guilty priuately therin: who shall haue good leaue to be offended with me, vntill they begin to amend them selues. I touch not them that be good: and I say to little of them that be nought. And so, though not enough for their deseruing, yet sufficiently for this time, and more els when, if occasion so require.

And thus much haue I wandred from my first purpose of teaching a childe, yet not altogether out of the way, because this whole talke hath tended to the onely aduancement of truth in Religion, and honesty of liuing: and hath bene wholly within the compasse of learning and good maners, the speciall pointes belonging in the right bringing vp of youth.

But to my matter, as I began, plainly and simply with my young Scholer, so will I not leaue him, God willing, vntill I haue brought him a perfite Scholer out of the Schole, and placed him in the Vniuersitie, to become a fitte student, for Logicke and Rhetoricke: and so after to Phisicke, Law, or Diuinitie, as aptnes of nature, aduise of frendes, and Gods disposition shall lead him.

(N)

The end of the first Booke.

Fter that your ſcholer, as I ſaid before, ſhal come in deede, firſt, to a ready perfitnes in tranſlating, than to a ripe & ſkilful choiſe in marking out his vj. pointes, as,

1. *Proprium.*
2. *Tranſlatum.*
3. *Synonymum.*
4. *Contrarium.*
5. *Diuerſum.*
6. *Phraſes.*

Than take this order with him: Read dayly vnto him, ſome booke of Tullie, as the third booke of Epiſtles choſen out by Sturmius, *de Amicitia, de Senectute*, or that excellent Epiſtle conteining almoſt the whole firſt booke *ad Q. fra:* ſome Comedie of Terence or Plautus: but in Plautus, ſkilfull choiſe muſt be vſed by the Maiſter, to traine his Scholer to a iudgement, in cutting out perfitly ouer olde and vnproper wordes: Cæſ. Commentaries are to be read with all curioſitie, in eſpecially without all exception to be made, either by frend or foe, is ſeene, the vnſpotted proprietie of the Latin tong, euen when it was, as the Grecians ſay, in ἀκμῇ, that is, at the hieſt pitch of all perfitneſſe: or ſome Oracions of T. Liuius, ſuch as be both longeſt and plaineſt.

Cicero.
Terentius.
Plautus.
Iul. Ceſar.
T. Liuius.

Theſe bookes, I would haue him read now, a good deale at euery lecture: for he ſhall not now vſe daily tranſlation, but onely conſtrue againe, and parſe, where ye ſuſpect, is any neede: yet, let him not omitte in theſe bookes, his former exerciſe, in marking diligently, and writing orderly out his fiue pointes. And for tranſlating, vſe you your ſelfe, euery ſecond or third day, to chooſe out, ſome Epiſtle *ad Atticum*, ſome notable common place out of his Oracions, or ſome other part of Tullie, by your diſcretion, which your

scholer may not know where to finde: and translate it you your selfe, into plaine naturall Englishe, and than geue it him to translate into Latin againe: allowing him good space and time to do it, both with diligent heede, & good admonishment. Here his witte shall be new set on worke: his iudgement, for right choice, trewlie tried: his memorie, for sure reteining, better exercised, than by learning any thing without the booke: and here, how much he hath profited, shall plainlie appeare. When he bringeth it translated vnto you, bring you forth the place of Tullie: lay them together: compare the one with the other: commend his good choice, & right placing of wordes: Shew his faultes iently, but blame them not ouer sharply: for, of such millings, ientlie admonished of, proceedeth glad & good heed taking: of good heed taking, springeth chiefly knowledge, which after, groweth to perfitnesse, if this order, be diligentlie vsed by the scholer & iently handled by the Maister: for here shall all the hard pointes of Grāmer, both easelie & surelie be learned vp: which, scholers in common scholes, by making of Latines, be groping at, with care & feare, & yet in many yeares, they scarse can reach vnto them. I remember, when I was yong, in the North, they went to the Grammer schole, litle children: they came from thence great lubbers: alwaies learning, and litle profiting: learning without booke, euery thing, vnderstanding within the booke, litle or nothing: Their whole knowledge, by learning without the booke, was tied onely to their tong & lips, and neuer ascended vp to the braine & head, and therfore was sone spitte out of the mouth againe: They were, as men, alwayes going, but euer out of the way: and why? For their whole labor, or rather great toyle without order, was euen vaine idlenesse without profit. In deede, they toke great paines about learning: but employed small labour in learning: When by this way prescribed in this booke, being straight, plaine, & easie, the scholer is alwayes laboring with pleasure, and euer going right on forward with profit: Alwayes laboring I say, for, or he haue cõtinued, parced, twise

translated

trãslated ouer by good aduiſemẽt, marked out his ſir pointes by ſkilfull iudgement, he ſhall haue neceſſarie occaſion, to read ouer euery lecture, a doſen times, at the leaſt. Which, becauſe he ſhall do alwayes in order, he ſhall do it alwayes with pleaſure: And pleaſure alloureth loue: loue hath luſt to labor: labor alwayes obteineth his purpoſe, as moſt trewly, both Ariſtotle in his Rhetorike & Oedipus in Sophocles do teach, ſaying, πᾶν γὰρ ἐκπονούμενον ἥδιον. *et cet.* and this oft reading, is the very right following, of that good counſell, which Plinie doth geue to his frẽnd Fuſcus, ſaying, *Multum, non multa.* But to my purpoſe againe: Rhet. 2. In Oedip. Tyr. Epiſt. Lib. 7.

When, by this diligent and ſpedie reading ouer, thoſe forenamed good bokes of Tullie, Terence, Cæſar, and Liuie, and by this ſecond kinde of tranſlating out of your Engliſh, time ſhall breed ſkill, and vſe ſhall bring perfection, than ye may trie, if ye will, your ſcholer, with the third kinde of tranſlation: although the two firſt waies, by mine opinion, be, not onelie ſufficient of them ſelues, but alſo ſurer, both for the Maſters teaching, and ſcholers learning, than this third way is: Which is thus. Write you in Engliſhe, ſome letter, as it were from him to his father, or to ſome other frende, naturallie, according to the diſpoſition of the child, or ſome tale, or fable, or plaine narration, according as Aphthonius beginneth his exerciſes of learning, and let him tranſlate it into Latin againe, abiding in ſoch place, where no other ſcholer may prompt him. But yet, vſe you your ſelfe ſoch diſcretion for choice therein, as the matter may be within the compaſſe, both for wordes and ſentences, of his former learning and reading. And now take hede, leſt your ſcholer do not better in ſome point, than you your ſelfe, except ye haue bene diligentlie exerciſed in theſe kindes of tranſlating before:

I had once a proofe hereof, tried by good experience, by a deare frende of mine, when I came firſt from Cambrige, to ſerue the Quenes Maieſtie, than Ladie Elizabeth, lying at worthy Hyr Ant. Denys in Cheſſon, Iohn Whitneye,

a yong gentleman, was my bedfellow, who willing by good nature and prouoked by mine aduise, began to learne the Latin tong, after the order declared in thys booke. We began after Christmas: I red vnto him Tullie *de Amicitia*, which he did euery day twise translate, out of Latine into Englishe, and out of Englishe into Latin againe. About S. Laurence tide after, to proue how he profited, I did chose out Torquatus talke *de Amicitia*, in the latter end of the first booke *de finib.* because that place was, the same in matter, like in wordes & phrases, nigh to the forme and facion of sentences, as he had learned before in *de Amicitia*. I did translate it my selfe into plaine Englishe, and gaue it hym to turne into Latine: Which he did, so choisly, so orderly, so without any great misse in the hardest pointes of Grãmer, that some, in seuen yeare in Grammer scholes, yea, & some in the Vniuersities to, can not do halfe so well. This worthy yong gentleman, to my greatest greefe, to the great lamentation of that whole house, and specially to that most noble Lady, now Queene Elizabeth her selfe, departed within fewe dayes, out of this world.

And if in any cause, a man may without offence of God speake somewhat vngodly, surely, it was some greefe vnto me, to see him hie so hastily to God, as he did. A Court, full of such yong gentleman, were rather a Paradise than a Court vpon earth. And though I had never Poeticall head, to make any verse, in any tong, yet either loue, or sorrow, or both, did wring out of me than, certaine carefull thoughtes of my good will towardes him, which in my mourning for him, fel forth, more by chaunce, than either by skill or vse, into this kinde of misorderly metre.

Mine owne Iohn Whitney, now farewell, now death doth part vs twaine,
No death, but parting for a while, whom life shall ioyne againe.
Therfore my hart cease sighes and sobbes, cease sorowes seede to sow,
Wherof no gaine, but greater greefe, and hurtfull care may grow.

Yet

Yet, when I thinke vpon ſuch giftes of grace as God him lent,
My loſſe, his gaine, I muſt a while, with ioyfull teares lament.
Yong yeares to yeald ſuch frute in Court, where ſeede of vice is ſowne.
Is ſometime read, in ſome place ſene, amongſt vs ſeldom knowne.
His life he ledde, Chriſtes lore to learne, with will to worke the ſame,
He read to know, and knew to liue, and liued to praiſe his name.
So faſt to frende, ſo foe to few, ſo good to euery wight,
I may well wiſhe, but ſcarcely hope, agayne to haue in ſight.
The greater ioy his life to me, his death the greater paine:
His life in Chriſt ſo ſurely ſet, doth glad my hart agayne:
His life ſo good, his death better, do mingle mirth with care,
My ſpirite with ioy, my fleſh with grefe, ſo deare a frend to ſpare.
Thus God the good, while they be good, doth take, and leaues vs ill.
That we ſhould mend our ſinfull life, in life to tary ſtill.
Thus, we well left, be better reft, in heauen to take his place,
That by like life, and death, at laſt, we may obtayne like grace.
Mine owne Iohn Whiteney agayne farewell, a while thus parte in twaine,
Whom payne doth part in earth, in heauen great ioy ſhall ioyne agayne.

In this place, or I proceed farder, I will now declare, by whoſe authoritie I am lead, and by what reaſon I am moued to thinke, that this way of double tranſlation out of one tongue into an other, in either onelie, or at leaſt chieflye, to be exercised, ſpeciallye of youth, for the ready and ſure obtayning of any toung.

There be ſix wayes appointed by the beſt learned men, for the learning of tongues, and encreaſe of eloquence, as

1. *Tranſlatio linguarum.*
2. *Paraphraſis.*
3. *Metaphraſis.*
4. *Epitome.*
5. *Imitatio.*
6. *Declamatio.*

All these be vsed, and commended, but in order, and for respectes: as person, habilitie, place, and time shall require. The fiue last, be fitter for the Maister, than the scholer, for men, then for children: for the vniuersities, rather then for Grammer scholes: yet neuertheless, which is fittest in mine opinion, for our Schole, and which is, either wholy to be refused, or partlie to be vsed for our purpose, I will by good authoritie, and some reason, I trust particularly of euery one, and largely enough of them all, declare orderly vnto you.

Translatio Linguarum.

Translation, is easie in the beginning for the scholer, and bringeth also moch learning & great iudgement to the Maister. It is most common, and most commendable of all other exercises for youth: most common, for all your constructions in Grammer scholes, be nothing els but translations: but because they be not double translations, as I do require, they bring forth but simple and single commoditie, and bicause also they lacke the daily vse of writing, which is the onely thing that breedeth deepe roote, both in ỳ witte, for good vnderstanding, & in the memory, for sure keeping of all that is learned. Most cõmendable also, & that by ỳ iudgemẽt of all Authors, which entreat of these exercises. Tullie in
1.de.Or. the person of L. Crassus, whom he maketh his example of Eloquence and true iudgement in learning, doth, not onely prayse specially, and chuse this way of translation for a yong man, but doth also discommende and refuse his owne former wont, in exercising *Paraphrasin & Metaphrasin. Paraphrasis* is, to take some eloquent Oration, or some notable common place in Latin, and expresse it wyth other wordes. *Metaphrasis* is, to take some notable place out of a good Poete, and turne the same sence into metre, or into other wordes in Prose. Crassus, or rather Tullie, doth mislike both these wayes, because the Author, either Orator or Poete, had chosen out before, the fittest wordes, and aptest

com-

compoſition for that matter, and ſo he, in ſeeking other was driuen to vſe the worſe.

Quintilian alſo preferreth tranſlation before all other exerciſes: yet hauing a luſt, to diſſent, from Tullie (as he doth in very many places, if a man read his Rhetoricke ouer aduiſedlie, and that rather of an enuious mynde, than of any iuſt cauſe) doth greatlie commend *Paraphraſis*, croſſing ſpitefully Tullies iudgement in refuſing the ſame: and ſo do Ramus and Tallæus euē at this day in France to. But ſuch ſingularitie, in diſſenting from the beſt mens iudgementes, in liking onelie their owne opinions, is much miſliked of all them, that ioyne with learning, diſcretion, and wiſedome. For he that can neyther like Ariſtotle in Logicke and Philoſophie, nor Tullie in Rhethoricke and Eloquence, will, from theſe ſteppes, likely enough preſume by like pride, to mount hyer, to the miſliking of greater matters: that is, eyther in Religion, to haue a diſſentious head, or in the common wealth, to haue a factious hart: as I knewe one a ſtudent in Cambrige, who for a ſingulatitie, began, firſt to diſſent, in the ſcholes, from Ariſtotle, and ſone after became a peruerſe Arian, againſt Chriſt and all true Religion: and ſtudyed diligently Origene, Baſilius, and S. Hierome, onelie to gleane out of theyr workes, the pernicious hereſies of Celſus, Eunomius, and Heluidius, whereby the Church of Chriſt, was ſo poyſoned withall. Quint. x.

But to leaue theſe hye poyntes of diuinitie, ſurelie, in this quiet and harmeles controuerſie, for the liking, or miſliking of *Paraphraſis* for a yong Scholer, euen as far, as Tullie goeth beyond Quintilian, Ramus, and Talæus, in perfite Eloquence, euen ſo much by mine opinion, come they behynde Tullie, for true iudgement in teaching the ſame.

*Plinius ſecundus, a wiſe Senator of great experiēce, excellently learned him ſelfe, a liberall Patrone of learned men, and the pureſt writer, in mine opinion, of all hys age, I except not Suetonius, his two ſcholemaſters Quintilian and Tacitus, nor yet his moſt excellent learned Vncle, the Elder

* Plinius Secundus. Plinius dedit Quintiliano præceptori ſuo, in matrimoniū filiæ, 60000 numū.

Epiſt. lib. 5 Elder Plinius, doth expreſſe in an Epiſtle to his frende Fuſ-
7. li. Epiſt. cus, many good wayes for order in ſtudye: but he beginneth with tranſlation, and preferreth it to all the reſt: & becauſe his wordes be notable, I will recite them.

Vtile in primis, vt multi præcipiunt, ex Græco in Latinum, & ex Latino vertere in Græcum: Quo genere exercitationis, proprietas ſplendorq́; verborum, aptá ſtructura ſententiarum, figurarum copia, et explicandi vis colligitur. Præterea imitatione optimorum, facultas ſimilia inueniendi paratur: & quæ legentem, fefelliſſent, tranſferrentem fugere non poſſunt. Intelligentia ex hoc, & iudicium acquritur.

Ye perceiue, how Plinie teacheth, that by this exercise of double translating, is learned, easily, sensiblye, by little and little, not onely all the hard congruities of Grammer, the choyce of aptest wordes, the right framing of wordes, and sentences, cumlines of figures and formes, fitte for euerye matter, and proper for euery tongue, but that which is greater also, in marking daylye, and following diligently thus, the steppes of the best Authors, like inuention of Argumentes, like order in disposition, like vtterance in eloquution, is easely gathered vp: whereby your Scholer shall be brought not onely to like Eloquence, but also, to all trewe vnderstanding and right iudgement, both for writing and speaking. And where Dionyſ. Halicarnaſſæus hath written two excellent bookes, the one, *de delectu optimorum verborum*, the which, I feare, is lost, the other, of the right framing of wordes and sentences, which doth remayne yet in Greeke, to the great profite of all them, that trewlye studye for Eloquence, yet this waye of double translating, shall bring the whole profite of both these bookes to a diligẽt scholer, and that easelye and pleasantlye, both for fitte choyce of wordes, and apt composition of sentences. And by these authorities and reasons am I moued to thincke, thys way of double translating, either onely or chiefly, to be fittest, for

the

the ſpedy & perfect atteining of any tong. And for ſpedye atteyning, I durſt venture a good wager, if a ſcholer, in whom is aptnes, loue, diligence, & conſtancie, would but tranſlate, after this ſort, one litle booke in Tullie, as *De ſenectute*, with two Epiſtles, the firſt *ad Q. Fra.* the other *ad Lentulum.* the laſt ſaue one in the firſt booke: that ſcholer, I ſay, ſhould cum to a better knowledge in the Latin tong, then the moſt part do that ſpend foure or fiue yeares, in telling all the rules of Grammer in common ſcholes. In deed this one booke with theſe two Epiſtles, is not ſufficient to affourde all Latin wordes (which is not neceſſary for a yong ſcholer to know) but it is able to furniſh him fully, for all poyntes of Grammer, with the right placing, ordering, & vſe of wordes in all kinde of matter. And why not? for it is read, that Dion. Pruſſæus, that wiſe Philoſopher, & excellent orator of al his time, did come to the great learning & vtterance that was in him, by reading, and following onely two bookes, Phædron Platonis, and Demoſthenes moſt notable oration, περὶ παραπρεσβείας. And a better and nérer example herein may be, our moſt noble Quéene Elizabeth, who neuer toke yet, Gréeke nor Latin Grammer in her hand, after the firſt declining of a nowne and a verbe, but onely by this double tranſlating of Demoſthenes, and Iſocrates daylie without miſſing euerye forenoone, and likewiſe ſome part of Tullie euery afternoone, for the ſpace of a yeare or two, hath attayned to ſuche a perfecte vnderſtanding in both the tongues, and to ſuch a ready vtteraunce of the Latin, and that wyth ſuch a iudgement, as they be fewe in number in both the vniuerſities, or els where in Englande, that be, in both tongues, comparable with her Maieſtie. And to conclude in a ſhort rowme, the commodities of double tranſlation, ſurelie the minde by dailye marking, firſt, the cauſe and matter: then, the wordes and phraſes: nert, the order and compoſition; after, the reaſon and arguments: then, the formes and figures of both the tongues: laſtly, the meaſure and compaſſe of euery ſentence, muſt néedes by litle and litle,

draw vnto it the like shape of eloquence, as the author doth vse, which is read.

And thus much for double translation.

Paraphrasis.

Lib.x. *Paraphrasis*, the second point, is, not onely to expresse at large with moe wordes, but to striue and contende (as Quintilian sayth) to translate the best latin authors, into other latin wordes, as many or thereaboutes.

Thys waie of exercise was, vsed first by C. Crabo, and taken vp for a while, by L. Crassus, but sone after, vppon dewe proofe thereof reiected iustlye by Crassus and Cicero, yet allowed and made sterling agayne by M. Quintilian: neuertheles, shortlye after, by better assaye, disalowed of hys owne scholer Plinius Secundus, who termeth it rightly thus, *Audax contentio.* It is a bold comparison in deede, to thinke to say better, then that is best. Such turning of the best into worse, is much like the turning of good wine, out of a fayre sweete flaggon of siluer, into a foule muskye bottle of leather: or, to turne pure gold and siluer, into foule brasse and copper.

Such kinde of *Paraphrasis*, in turning, chopping, and chaunging, the best to worse, either in the minte or scholes, (though M. Brokke and Quintilian both say the contrary) is much misliked of the best and wisest men. I can better allow an other kinde of *Paraphrasis*, to turne rude and barbarous, into proper and eloquent: which neuertheless is an exercise, not fitte for a scholer, but for a perfite master, who in plenty hath good choyce, in copie hath right iudgement, and grounded skill, as did appeare to be in Sebastian Castalio, in translating Kemppes booke *de imitando Christo.*

But to followe Quintilianus aduise for *Paraphrasis*, were euen to take payne, to seeke the worse and fowler way, when the playne and fayrer is occupyed before your eyes.

The olde and best authors that euer wrote, were content

tent if occasion required to speake twise of one matter, not to chainge the wordes, but περιφρασις, that is, worde for worde to expresse it agayne. For they thought that a matter, well expressed with fitte wordes and apte composition, was not to be altered, but liking it well theyr selues, they thought it woulde also be well allowed of others.

A scholemaister (such a one as I require) knoweth that I say true.

He readeth in Homer, almost in euery booke, and specially *in Secundo, et nono Iliados*, not onely some verses, but whole leaues, not to be altered with new, but to be uttered with the old selfe same wordes. Homerus. λ. {2. 9.

He knoweth that Xenophon, writing twise of Agesilaus, once in his life, agayne in the hystory of the Greekes, in one matter, keepeth alwayes the selfe same wordes. He doth the like, speaking of Socrates, both in the beginning of hys Apologie, and in the last end of ἀπομνημονευμάτων. Xenophō.

Demosthenes, also in 4. *Philippica*, doth borrowe hys owne wordes uttered before in hys oration *de Chersoneso*. He doth the like, and that more at large, in his orations, agaynst Andration and Timocrates. Demosthenes.

In Latin also, Cicero in some places, and Virgil in mo, do repeat one matter with the selfe same wordes. These excellent authors, did thus, not for lacke of wordes, but by iudgment and skill, whatsoeuer other more curious, and lesse skilfull, do thinke, write, and do. Cicero. Virgilius.

Paraphrasis neuertheless hath good place in learning, but not, by myne opinion, for any scholer, but it is onelie to be left to a perfite Maister, eyther to expound openly a good author withall, or to compare priuatelie, for his owne exercise, how some notable place of an excellent author, may be uttered wyth other fitte wordes: but if ye alter also, the composition, forme, and order than that is not *Paraphrasis*, but *Imitatio*, as I will fully declare in fitter place.

The scholer shall winne nothing by *Paraphrasis*, but onelie, if we may beleue Tullie, to chuse worse wordes, to

place them out of order, to feare ouermuch the iudgement of the maister, to mislike ouermuch the hardnes of learning, and by vse, to gather vp faultes, which hardlye will be left of agayne.

The maister in teaching it, shall rather encrease hys owne labor then his scholers profite: for when the scholler shall bring vnto his maister a peece of Tullie, or Cæsar, turned into other latin, then must the maister come to Quintilians goodly lesson *de Emendatione*, which, (as he sayth) is the most profitable part of teaching, but not in myne opinion, and namelye for youth in Grammer scholes. For the maister now taketh double paynes: first, to marke what is amisse: agayne, to inuent what may be sayd better. And here perchaunce, a very good maister may easely both deceiue him selfe, and lead his schollers into error.

It requireth greater learning, and deeper iudgement, then is to be hoped for at any scholemasters hand: that is, to be able alwayes learnedly and perfectly.

Mutare quod ineptum est:
Transmutare quod peruersum est:
Replere quod deest:
Detrahere quod obest:
Expungere quod inane est.

And that, which requireth more skill, and deeper consideration.

Premere tumentia:
Extollere humilia:
Astringere luxuriantia:
Componere dissoluta.

The maister may here onelie stumble, and perchaunce faule in teaching, to the marring e maymng of the Scholer in learning, when it is a matter, of much reading, of great

great learning and tried iudgement, to make trew differ-
rence betwixt.

Sublime, et Tumidum:
Grande, et immodicum:
Decorum, et ineptum:
Perfectum, et nimium.

Some men of our time, counted perfite Maisters of elo-
quence, in their own opinion the best, in other mens iudge-
mentes very good, as Omphalius euery where, Sadoletus
in many places, yea also my frende Osorius, namely in his
Epistle to the Quene: in his whole booke *de Iustitia*, haue
so ouer reached thē selues, in making trew difference in the
poyntes afore rehearsed, as though they had bene brought
vp in some schole in Asia, to learne to decline rather then in
Athens with Plato, Aristotle, and Demosthenes, (from
whence Tullie fetched his eloquence) to vnderstand, what in
euery matter, to be spoken or written on is, in very deede,
Nimium, Satis, Parum, that is for to say, to all consideratī-
ons, *Decorum*, which, as it is the hardest poynt, in all learn-
ing, so is it the faireſt and onely marke, that scholers, in
all their study, must alwayes shote at, if they purpose an o-
ther day to be, either sound in Religion, or wise and discrete
in any vocation of the common wealth.

Agayne, in the lowest degree, it is no low poynt of
learning and iudgement for a Scholemaster, to make trew
difference betwixt.

Humile & depressum:
Lene & remissum:
Siccum & aridum:
Exile & macrum:
Inaffectatum & neglectum.

In these poyntes, some louing Melanthon well, as he
was well worthy, but yet not considering well nor wisely,

bothe of nature, and all his life and studie by iudgement was wholy spent in *genere disciplinabili*, that is in teaching, reading, and expounding playnly and aptly schole matters and therefore imployed therunto a fitte sensible and calme kinde of speaking and writting, some I say, with very well lyuing, but not with very well weying Melanchones doinges, do frame them selues a style, cold, leane, and weake, though the matter be neuer so warme & earnest, not much vnlike vnto one, that had a pleasure, in a roughe, raynie winter day, to clothe him selfe with nothing els, but a dennie bukram cassok, playne without plites, and single without lyning: which will neither beare of winde nor wether, nor yet kepe out the sunne in any hote day.

Paraphrasis in vse of teaching, hath hurt Melanchons stile in writing.

Some suppose, and that by good reason, that Melanchon him selfe came to this low kinde of writing, by vsing ouer much *Paraphrasis* in reading: For studying thereby to make euery thing streight and easie, in smothing and playning all things to much, neuer leaueth, while the sence it selfe be left, both lowse and easie. And some of those *Paraphrasis* of Melanchon be set out in Printe, as *Pro Archia Poëta, & Marco Marcello*: But a scholer, by myne opinion, is better occupied in playing or sleping, than in spending time, not onely vaynly but also harmefully, in soch a kinde of exercise.

If a Maister would haue a perfite example to follow, how, in *Genere sublimi*, to auoyde *Nimium*, or in *Mediocri*, to atteyne *Satis*, or in *Humili*, to eschew *Parum*, let him read diligently for the first, *Secundam Phillippicam*, for the meane *De Natura Deorum*, and for the lowest, *Partitiones*. Or if in an other tong, ye loke for like example, in like perfection, for all those three degrees, read *Pro Ctesiphonte*, *Ad Leptinem*, *& Contra Olympiodorum*, and what witte, Arte, and diligence is hable to affourde, ye shall playnely see.

Cicero.

Demosthenes.

For our time, the onde man to performe all three perfitly, whatsoeuer he doth, and to know the way to do them skilfully, whan so euer he list, is in my poore opinion, Iohannes

Ioan. Stur.

anues Sturmius.

Ye also counceleth all scholers to beware of *Paraphrasis*, except it be from worse to better, from rude and barbarous, to proper and pure Latin, and yet no man to exercise that neyther, except such one as is already furnished with plenty of learning, and grounded with stedfast iudgement before.

All these faultes, that thus manyfolde men do finde with the exercise of *Paraphrasis*, in turning the best Latin, into other, as good as they can, that is, ye may be sure, into a great deale worse, than it was, both in right choyce for propriete, and true placing: for good order is committed also commonly in all common scholes, by the scholemaisters, in toiling and troubling yong wittes (as I sayd in the beginning with that botherly feare in making of Latins.

Therefore, in place of Latins for yong scholers, vse of *Paraphrasis* for the maisters, I would haue double translation specially vsed. For, in double translating a perfite peece of Tullie or Cæsar, neyther the scholer in learning, nor yet maister in teaching can erre. A true touchstone, a sure metwand lieth before both their eyes. For all right congruities, propriete of wordes, order in sentences: the right imitation, to inuent good matter, to dispose it in good order, to confirme it with good reason, to expresse any purpose fitly and orderly, is learned thus, both easely and perfitly. Yea, to mille somtime in this kinde of translation, bringeth more profet, than to hit right, either in *Paraphrasis* or making of Latins. For though ye say well, in a Latin making, or in a *Paraphrasis*, yet you being but in doubte, and vncertayne whether ye say well or no, ye gather and lay vp in memorey, no sure frute of learning thereby. But if ye faulte in translation, ye are easely taught, how perfitly to amende it, and so well warned, how after to eschew, all such faultes agayne.

Paraphrasis therefore, by myne opinion, is not meete for Grammer scholes; nor yet very fitte for yong men in the

vniuerſitie, vntill ſtudie and tyme, haue bred in them, perfite learning, and ſtedfaſt iudgement.

There is a kinde of *Paraphraſis*, which may be vſed, without all hurt, to much profſet: but it ſerueth onely the Greeke, & not the Latin, nor no other tong, as, to alter *lingvam Ionicam aut Doricam* into *meram Atticam*. A notable example there is left vnto vs by a notable learned man Dionyſ: Halicarn: who, in his booke, περὶ συνθέσεως, doth tranſlate the goodly ſtory of *Candaulus* and *Gyges* in 1. *Herodoti*, out of *Ionica lingua*, into *Atticam*. Read the place, and ye ſhall take both pleaſure and profſet, in conference of it. A man, that is exerciſed in reading, Thucydides, Xenophon, Plato, and Demoſthenes, in vſing to turne like places of Herodotus, after like ſort ſhould ſhortly come to ſuch a knowledge, in vnderſtanding, ſpeaking, and writing the Greeke tong, as fewe or none hath yet attayned in England. The like exerciſe out of *Dorica lingua* may be alſo vſed, if a man take that litle booke of Plato, *Timæus Locrus, De Animo et natura*, which is written *Dorice*, & turne it into ſuch Greeke as Plato vſeth in other workes. The booke, is but two leaues, and the labor would be but two weekes: but ſurely the profſet, for eaſie vnderſtanding, and frewe writing the Greeke tonge, would conteruayle with the toyle, that ſom men taketh, in otherwiſe coldly reading that tonge, two yeares.

And yet, for the latin tonge, and for the exerciſe of *Paraphraſis*, in thoſe places of Latin, that can not be bettered, if ſom yong man, excellent of witte, corragious in will, luſty of nature, and deſirous to contend euen with the beſt latin, to better it, if he can, ſurely I commend his forwardneſſe, and for his better inſtruction therein, I will ſet before him, as notable an example of *Paraphraſis*, as is in Record of learning. Cicero him ſelfe, doth contend in two ſondry places, to expreſſe one matter, with diuerſe wordes: and that is *Paraphraſis*, ſayth Quintilian. The matter I ſuppoſe, is taken out of *Panetius*: and therefore being tranſla-

ted

ted out of Greeke at diuers times, is vttered for his purpose, with diuers wordes and formes: which kinde of exercise, for perfite learned men, is very profitable.

2. De Finib.

2. *Homo enim Rationem habet à natura menti datam, quæ, et causas rerum & consecutiones videt, & similitudines transfert, & disiuncta coniungit, & cum præsentibus futura copulat, omnemq; complectitur vitæ consequentis statum* b. *Eademq; ratio facit hominem hominum appetentem, cumq; his, natura, & sermone & vsu congruentem: vt profectus à caritate domesticorũ ac suorum, currat longius, & se implicet: primò Ciuiũ, deinde omnium mortalium societati: vtq; non sibi soli se natũ meminerit, sed patriæ, sed suis, vt exigua pars ipsi relinquatur.* c. *Et quoniã eadem natura cupiditatem ingenuit homini veri inueniendi, quod facilimè apparet, cum vacui curis, etiam quid in cœlo fiat, scire auemus. &c.*

1. Officiorum.

2. *Homo autem, qui rationis est particeps, per quam consequentia cernit, & causas rerum videt, earumq; progressus, & quasi antecessiones non ignorat, similitudines comparat, rebusq; præsentibus adiungit, atq; annectit futuras, facile totius vitæ cursum videt, ad eamq; degendam præparat res necessarias.* b. *Eademq; natura vi rationis hominem conciliat homini, & ad Orationis, & ad vitæ societatem: ingeneratq; imprimis præcipuum quendam amorem in eos, qui procreati sunt, impellitq; vt hominum cœtus & celebrari inter se, & sibi obediri velit, ob easq; causas, studeat parare ea, quæ suppeditent ad cultum & ad victum, nec sibi soli, sed comingi, liberis, ceterisq; quos charos habeat, tueriq; debeat.* c. *Quæ cura excusset etiam animos, & maiores ad rem gerendam facit: imprimisq; hominis est propria veri inquisitio atq; inuestigatio: ita cum sumus necessarijs negocijs curisq; vacui, tum auemus aliquid videre, audire, addiscere, cognitionemq; rerum mirabilium. &c.*

The conference of theſe two places, conteyning ſo excellent a peece of learning as this is, expreſſed by ſo worthy a witte, as Tullies was, muſt needes bring great pleaſure and profit to him, that maketh trew counte, of learning and honeſty. But if we had the Greke Author, the firſt Paterne of all, and therby to ſee, how Tullies witte did worke at diuerſe times, how out of one excellent Image, might be framed two other, one in face and fauor, but ſomwhat differing in forme, figure, and color, ſurely, ſuch a peece of worke manſhip compared with the Paterne it ſelfe, would better pleaſe the eyes of honeſt, wiſe, and learned myndes, than two of the faireſt Venuſſes, that euer Apelles made.

And thus much, for all kinde of *Paraphraſis*, fitte or vnfit, for Scholers or other, as I am led to thinke, not onely, by mine owne experience, but chiefly by the authorities & iudgement of thoſe, whom I my ſelfe would gladlyeſt folow, and do counſell all myne to do the ſame: not contending with any other, that will otherwiſe either thinke or do.

Metaphraſis.

This kinde of exerciſe is all one with *Paraphraſis*, ſaue it is out of verſe, either into proſe, or into ſome other kinde of meter: or els, out of proſe into verſe, which was Socrates exercise and paſtime (as Plato reporteth) when he was in priſon, to tranſlate Æſopes Fables into verſe. Quintilian doth greatly praiſe alſo this exercise: but becauſe Tullie doth diſalow it in yong men, by myne opinion, it were not well to vſe it in Grammer Scholes, euen for the ſelfe ſame cauſes, that be recited againſt *Paraphraſis*. And therfore, for the vſe and miſuſe of it, the ſame is to be thought, that is ſpoken of *Paraphraſis* before. This was *Sulpitius* exercise: and be gathering vp therby, a Poeticall kinde of talke, is luſtily named of Cicero, *grandis et Tragicus Orator*: which I think is ſpoken, not for his praiſe, but for other mens warning, to eſchew the like fault. Yet neuertheles, if our Scholemaſter for his owne inſtruction, be deſirous, to ſee a perfite example

Plato in Phædone.

here.

hereof, I will recite one which I thinke, no man is so bold, will say, that he can amend it: e that is Chrises the Priestes Oration to the Grekes, in the beginning of Homers Ilias, turned excellently into prose by Socrates him selfe, and that aduisedly and purposely for other to folow: and therefore he calleth this exercise, in the same place, μίμησις, that is, *Imitatio*, which is most trew: but in this booke, for teaching sake, I will name it *Metaphrasis*, reteyning the word, that all teachers in this case, do vse. *Hom. 1. Il. Pla. 3. Rep.*

Homerus. I. Ιλιαδ.

ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας ἀχαιῶν:
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα:
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος,
χρυσέῳ ἀνὰ σκήπτρῳ: καὶ ἐλίσσετο πάντας ἀχαιούς.
Ατρείδα δὲ μάλιστα δύω κοσμήτορε λαῶν.
Ατρεΐδαί τε καὶ ἄλλοι ἐυκνήμιδες Αχαιοί,
ὑμῖν μὲν θεοὶ δοῖεν ὀλύμπια δώματ' ἔχοντες,
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι.
παῖδα δέ μοι λύσατε φίλην, τὰδ' ἄποινα δέχεσθε,
ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Αχαιοὶ
αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα.
ἀλλ' οὐκ Ατρείδῃ Αγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε:
μή σε γέρον κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
ἢ νῦν δηθύνοντα, ἢ ὕστερον αὖτις ἰόντα,
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἐπῄσιν,
ἡμετέρῳ ἐν οἴκῳ, ἐν Αργεῖ τηλόθι πάτρης
ἰστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι
ὣς ἔφατ', ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠϋκομος τέκε Λητώ.

κλῦθι μευ ἀργυρότοξ', ὃς χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις
Σμινθεῦ, εἴποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
ταῦρων, ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
τίσαιεν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Socrates in 3. de Rep. ſayth thus,

Φράσω γὰρ ἄνευ μέτρου,
οὐ γάρ εἰμὶ ποιητικός.

ἦλθεν ὁ Χρύσης, τῆς τε θυγατρὸς λύτρα φέρων, καὶ ἱκέτης τῶν Ἀχαιῶν, μάλιστα δὲ τῶν βασιλέων· καὶ εὐχετο, ἐκείνοις μὲν τοὺς θεοὺς δοῦναι ἑλόντας τὴν Τροίαν, αὐτοὺς δὲ σωθῆναι, τήν τε θυγατέρα οἱ αὐτῷ λῦσαι, δεξαμένους ἄποινα, καὶ τὴν θεὸν αἰδεσθέντας. Τοιαῦτα δὲ εἰπόντος αὐτοῦ, οἱ μὲν ἄλλοι ἐτίθεντο καὶ συνήνουν. ὁ δὲ Ἀγαμέμνων ἠρίαινεν, ἐντελλόμενος νεῶτ' ἀπιέναι, καὶ ἄθλιος μὴ ἑλθεῖν, μὴ αὐτῷ τε, τὸ σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι. πρὶν δὲ λυθλιῶναι αὐτοῦ θυγατέρα, ἐν Ἄργει φῆ γηράσειν μετὰ ζοῦ. ἀπιέναι δὲ ἐκέλευε, καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι. ὁ δὲ πρεσβύτης ἀκούσας, ἐδείσε τε καὶ ἀπῆει σιγῇ. ἀποχωρήσας δ' ἐκ τοῦ στρατοπέδου, πολλὰ τῷ Ἀπόλλωνι ηὔχετο· ἰάσε τε ἐπωνυμίασε τοῦ θεοῦ ἀνακαλῶν, καὶ ὑπομιμνήσκων καὶ ἀπαιτῶν, εἴ τι πώποτε ἢ ἐν ναῶν οἰκοδομήσεσιν, ἢ ἐν ἱερῶν θυσιαῖς κεχαρισμένον δωρήσαιτο, ὧν δὴ χάριν κατεύχετο τίσαι τοὺς Ἀχαιοὺς τὰ ἐμὰ δάκρυα τοῖσ ἐκείνου βέλεσιν.

To compare Homer and Plato together, two wonders of nature and arte for witte and eloquence, is moſt pleaſant and profitable, for a man of ripe iudgement. Platos turning of Homer in this place, doth not ride a loft in Poeticall termes, but goeth low and ſoft on foote, as proſe and *Pedeſtris oratio* ſhould do. If Sulpitius had had Platos conſideration, in right vſing this exerciſe, he had not deſerued the name of *Tragicus Orator*, who ſhould rather haue ſtudied to expreſſe *vim Demoſthenis*, than *furorem Poeta*, how god ſo euer he was, whom he did follow.

And therfore would I haue our Scholemaſter wey well toge-

together Homer and Plato, and marke diligently these foure pointes, what is kept: what is added: what is left out: what is chainged, either, in choise of wordes, or forme of sentences, which foure pointes, be the right tooles, to handle like a workeman, this kinde of worke: as our Scholer shall better vnderstand, when he hath bene a good while in the Vniuersitie: to which time and place, I chiefly remitte this kinde of excercise.

And because I euer thought examples to be ẏ best kinde of teaching, I will recite a golden sentẽce out of that Poete, which is next vnto Homer, not onely in time, but also in worthines: which hath bene a paterne for many worthy wittes to follow, by this kinde of *Metaphrasis*, but I will content my selfe, with foure workemen, two in Greke, and two in Latin, such, as in both the tonges, wiser & worthier, can not be looked for. Surely, no stone set in golde by most cunning workemẽ, is in deede, if right count be made, more worthy the looking on, than thys golden sentence, diuersly wrought vpon, by such foure excellent Masters.

Hesiodus. 2.

1. οὗτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσει
φρασσάμενος, τὰ κ' ἔπειτα καὶ ἐσ τέλος ἦσιν ἀμείνω:
2. ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἴποντι πίθηται:
3. ὅσ δέ κε μήτ' αὐτὸς νοέῃ, μήτ' ἄλλου ἀκούων
ἐν θυμῷ βάλληται, ὃ δ' αὖτ' ἀχρήϊος ἀνήρ.

¶ Thus rudely turned into base Englishe.

1. That man in wisedome passeth all,
to know the best who hath a head:
2. And meetely wise eeke counted shall,
who yeldes him selfe to wise mens read:
3. Who hath no witte, nor none will heare,
amongest all fooles the bell may beare.

Sophocles in Antigone.

1. Φημ' ἔγωγε, πρεσβεύειν πολύ
Φυῦαι τὸν ἄνδρα, πάντ' ἐπιστήμης πλέω:
2. εἰ δ' οὖν (φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν)
καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

Marke the wisedome of Sophocles, in leauing out the last sentence, because it was not comely for the sonne to vse it to his father.

¶ D. Basileus in his exhortation to youth.

Μέμνησθε τοῦ Ησιόδου, ὃς φήσι, ἄριστον μὲν εἶναι τὸν παρ' ἑαυτοῦ τὰ δέοντα ξυνορῶντα: 2. Ἐσθλὸν δὲ κἀκεῖνον, τὸν τοῖς παρ' ἑτέρων ὑποδείχθεισιν ἑπόμενον: 3. Τὸν δὲ πρὸς οὐδ' ἕτερον ἐπιτήδεον, ἀχρεῖον εἶναι πρὸς ἅπαντα.

¶ M. Cic. Pro A. Cluentio.

1. *Sapientissimum esse dicunt eum, cui, quod opus sit, ipsi veniat in mente: 2. Proxime accedere illum, qui alterius bene inuentis obtemperet. 3. In stulticia contra est: minus enim stultus est is, cui nihil in mentem venit, quam ille, qui, quod stulte alteri venit in mentem comprobat.*

Cicero doth not plainly expresse the last sentence, but doth inuent it fitly for his purpose, to taunt the folly and simplicitie in his aduersary *Actius*, not weying wisely the suttle doinges of *Chrysogonus* and *Stalenus*.

¶ Tit. Liuius in Orat. Minutij. Lib. 22.

1. *Sæpe ego audiui milites: eum primum esse virum, qui ipse consulat, quid in rem sit: 2. Secundum eum, qui bene monenti obediat: 3. Qui, nec ipsi consulere, nec alteri parere scit, eum extremi esse ingenij.*

Now,

Now, which of all these foure, Sophocles, S. Basil, Cicero, or Liuie, hath expressed Hesiodus best, the iudgement is as hard, as the workemanshippe of euery one is most excellent in deede. An other example out of the Latin tongue also I will recite, for the worthines of the workeman therof, and that is Horace, who hath so turned the beginning of Terence Eunuchus, as doth worke in me, a pleasaunt admiration, as oft so euer, as I compare those two places together. And though euery Maister, & euery good Scholer to, do know the places, both in Terence & Horace, yet will set them here in one place togither, that with more pleasure they may be compared together.

¶ Terentius in Eunucho.

Quid igitur faciam? non eam ne nunc quidem cum accersor vltro? an potius ita me comparem, non perpeti meretricum contumelias? excluſit; reuocat, redeam? non, ſi me obſecret. PARMENO a little after. Here, quæres in ſe neq; conſilium neq; modum habet vllum, eam conſilio regere non potes. In Amore hæc omnia inſunt vitia, iniuriæ, ſuſpiciones, inimicitiæ, inducię, bellum, pax rurſum. Incerta hæc ſi tu poſtules ratione certa facere, nihilo plus agas, q̄ ſi des operam, vt cum ratione inſanias.

Horatius lib. Ser. 2. Saty. 3.

Nec nunc cum me vocet vltro,
Accedam? an potius meditor finire dolores?
Excluſit: reuocat, redeam? non ſi obſecret. Ecce
Seruus non Paulo ſapientior: O Here, quæres
Nec modum habet, neq; conſilium, ratione modoq;,
Tractari non vult. In amore, hæc ſunt mala, bellum,
Pax rurſum: hæc ſi quis tempeſtatis prope ritu
Mobilia, et cæca fluitantia ſorte, laboret
Reddere certa, ſibi nihilo plus explicet, ac ſi
Inſanire paret certa ratione, modoq;.

This exercise may bring much profite to ripe heads, and stayd iudgementes: because in traueyling in it, the minde must nedes be very attentiue, and busily occupyed, in turning and tossing it selfe many wayes: and conferring with great pleasure, the varietie of worthye wittes and iudgements together: But this harme may soon come therby, and namely to yong Scholers, lesse, in seeking other wordes, and new forme of sentences, they chaunce vpon the worse: for the which onely cause, Cicero thinketh this exercise not to be fitte for yongmen.

Epitome.

This is a way of studie, belonging rather, to matter, then to wordes: to memorie, then to vtterance: to those that be learned alreadye, and hath small place at all amonges yong scholers in Grammer scholes. It may profite priuatly some learned men, but it hath hurt generallye learning it selfe very much. For by it we haue lost whole Trogus, the best part of T. Liuius, the goodly Dictionarie of Pompeius festus, a great deale of the Ciuill lawe, and other many notable bookes, for the which cause, I do the more mislike this exercise both in olde and yong.

Epitome, is good priuatelie for him selfe that doth worke it, but ill commonlye for all other, that vse other mens labor therein: a litle poore kinde of studie, not vnlike to the doing of those poore folke, which neyther till, nor sowe, nor reape them selues, but gleane by stealth, vpon other mens grounds. Such haue empty barnes for deare yeares.

Grammer scholes haue fewe *Epitomes* to hurte them, except *Epitheta Textoris*, and such beggarlye gatheringes, as Horman, Whittington, and other like vulgares for making of latines: yea I do wishe, that all rules for yong scholers, were shorter then they be. For without doubt, *Grammatica* it selfe, is sooner and surer learned by examples of good authors, then by the naked rewles of Grammarians. *Epitome* hurteth more, in the vniuersities and studie of Philosophy:

losophie: but most of all, in diuinitie it selfe.

In deede bookes of common places be very necessary, to induce a man, into an orderly generall knowledge, how to referre orderly all that he readeth, *ad certa rerum Capita*, and not wander in study. And to that end did P. Lombardus the Master of sentences and Phil. Melancthon in our dayes, write two notable bookes of common places.

But to dwell in *Epitomes* and bookes of common places, and not to binde him selfe dayly by orderly study, to read with all diligence, principally the holiest Scripture, and withall, the best Doctors, and so to learne to make true difference betwixt the authoritie of the one, and the Counsell of the other, maketh so many seeming, and sanburnt ministers as we haue, whose learning is gotten in a sommer heate, and washed away, with a Christmas snow againe: who neuertheless, are lesse to be blamed, than those blinde bussardes, who in late yeares, of wilfull maliciousnesse, would neither learne them selues, nor could teach others, any thing at all.

Paraphrasis hath done lesse hurt to learning, then *Epitome*: for no *Paraphrasis*, though there be many, shall neuer take away Dauids Psalter. Erasmus *Paraphrasis* being neuer so good, shall neuer banishe the new Testament And in an other schole, the *Paraphrasis* of Brocardus, or Sambucus, shall neuer take Aristotles Rhetoricke, nor Horace *de Arte Poetica*, out of learned mens handes.

But, as concerning a schole *Epitome*, he that would haue an example of it, let him read Lucian περὶ πάλλους which is the very *Epitome* of Isocrates oration *de laudibus Helenæ*, whereby he may learne, at the least, this wise lesson, that a man ought to beware, to be ouer bolde, in altering an excellent mans worke.

Neuertheless, some kinde of *Epitome* may be vsed, by men of skilfull iudgement, to the great profite also of others. As if a wise mã would take Halles Chronicle, where much good matter is quite marde with Indenture Englishe, and

first change, strange and inkhorne termes into proper, and commonlie vsed wordes: next, specially to weede out that, that is superfluous and idle, not onelye where wordes be vaynlye heaped one vpon an other, but also where manye sentences of one meaning, be so clowted vp together, as though M. Hall had bene, not wrighting the storie of England, but varying a sentence in Hitching Schole: surelie a wise learned man, by this way of *Epitome*, in cutting away wordes and sentences, and diminishing nothing at all of the matter, should leaue to mens vse, a storie, halfe as much as it was in quantitie, but twise as good as it was, both for pleasure, and also commoditie.

An other kinde of *Epitome* may be vsed likewise very well, to much profite. Some man, eyther by lustines of nature, or brought by ill teaching, to a wrong iudgement, is ouer full of wordes and sentences, and matter, & yet all hys wordes be proper, apt, & wel chosē: all his sentences be roūd, & trimly framed: his whole matter grounded vpon good reason, & stuffed with ful argumēts for his intent & purpose: yet whē his talke shalbe heard, or his writing be red, of such one as is either of my two dearest frends, M. Haddon at home, or Ioh. Sturmius in Germanie, that *Nimium* in him, which fooles and vnlearned will most commende, shall either of these two, bite his lippe, or shake his head at it.

This fulnes as it is not to be misliked in a yong man, so in farder age, in greater skill, and wayghtyer affayres, is to be temperated, or els discretion and iudgement shall seeme to be wanting in him. But if hys style be still ouer ranche and lustie, as some men being neuer so old and spent by yeares, will still be full of youthfull conditions, as was Syr F. Brian, and euermore would haue bene; such a ranck and full writer, must vse, if he will do wisely the exercise of a verye good kinde of *Epitome*, and do as certayne wise men do, that be ouer fat and fleshie: who leauing theyr owne full and plentifull table, goe to soiorne abroad from home for a while, at the temperate dyet of some sober man: and so

by

by little and little, put away the grosnesse that is in them. As for an example: If Osorius would leaue of his lustines in striuing against S. Austen, and his ouer rancke rayling against poore Luther, and the truth of Gods doctrine, and geue his whole study, not to write any thing of his owne for a while, but to trãslate Demosthenes, with so straite, fast, & temperate a stile in Latin, as he is in Greke, he would become so perfit & pure a writer, I beleue, as hath bene fewe or none since Ciceroes dayes: And so, by doing himself and all learned much good, do others lesse harme, & Christes doctrine lesse iniury, thã he doth: & with all, win vnto him self many worthy frendes, who agreing with him gladly, in ỹ lone & liking of excellent learning, are sory to sée so worthy a witte, so rare eloquence, wholly spent and consumed, in striuing with God and good men.

Amongest the rest, no man doth lament him more than I, not onely for the excellent learning that I sée in him, but also because there hath passed priuately betwixt him and me, sure tokens of much good will, and frendly opinion, the one toward the other. And surely the distance betwixt London and Lysbon, should not stoppe, any kinde of frendly duetie, that I could, either shew to him, or doe to his, if the greatest matter of all did not in certaine pointes, separate our mindes.

And yet for my part, both toward him, and diuers others here at home, for like cause of excellent learning, great wisdome, and gentle humanitie, which I haue sene in them, and felt at their handes my selfe, where the matter of difference is mere conscience in a quiet minde inwardly, & not contentious malice with spitefull rayling openly, I can be content to follow this rule, in mislikyng some one thing, not to hate for any thing els.

But as for all the bloudy beastes, as that fat Bore of the wood: or those brauling Bulles of Basan: or any lurking Dormus, blinde, not by nature, but by malice, & as may be gathered of their owne testimony, geuen ouer to blindnes; *Psal 80.*

for geuing ouer God & his worde: or such as be so lusky runnegates, as first, runne from God & his true doctrine, than, from their Lordes, Maisters, & all dutie, next, frō them selues and out of their wittes, lastly frō their Prince, coūtrey, and all due allegeance, whether they ought rather to be pitied of good men, for their misery, or contemned of wise men, for their malicious folly, let good and wise men determine.

And to returne to *Epitome* againe, some will iudge much boldnesse in me, thus to iudge of Osorius stile: but wise men do knowe, that meane lokers on, may truely say, for a well made picture: This face had bene more comely, if that hie redde in the cheeke, were somewhat more pure sanguin than it is: and yet the stander by, can not amend it him selfe by any way.

And this is not written to the disprayse but to the great commendation of Osorius, because Tullie him selfe had the same fulnesse in him: and therfore went to Rodes to cut it away: and sayth him selfe, *recepi me domum propè mutatus, nam quasi refernerat iam oratio.* Which was brought to passe I beleue, not onely by the teaching of Molo Appollonius, but also by a good way of *Epitome*, in binding him selfe to translate *meros Atticos Oratores*, and so to bring hys stile, from all lowse grosnesse, to such firme fastnes in latin, as is in Demosthenes in Greeke. And this to be most true, may easily be gathered, not onely of L. Crassus talke in 1. *de Or.* but specially of Ciceroes owne deede in translating Demosthenes and Æschines orations περὶ στεφ. to that very end and purpose.

And although a man groundly learned already, may take much profyet him selfe in vsing, by *Epitome*, to drawe other mens workes for hys owne memory sake, into shorter rowme, as Conterus hath done very well the whole *Metamorphosis* of Ouid, & Dauid Cythræus a great deale better, the ir. Muses of Herodotus, and Melanchon in mine opinion, far best of all, the whole story of Time, not onely to hys owne vse, but to other mens profyet and hys great

great prayse, yet, *Epitome* is most necessary of all in a mans owne writing, as we learne of that noble Poet Virgill, who, if Donatus say trewe, in writing that perfite worke of the Georgickes, vsed dayly, whan he had written 40. or 50. verses, not to cease cutting, paring, and polishing of them, till he had brought them to the nomber of v. or vii.

And this exercise, is not more needfully done in a great worke, than wisely done, in your common dayly writing, either of letter, or other thing else, that is to say, to peruse diligently, and see and spye wisely, what is alwayes more then needeth: For, twenty to one, offend more, in writing to moch, than to litle: euen as twenty to one, fall into sicknesse, rather by ouer moch fulnes, than by any lacke or emptinesse. And therefore is he alwayes the best English Physition, that best can geue a purgation, that is, by way of *Epitome*, to cut all ouer much away. And surely mens bodies, be not more full of ill humors, than commonly mens myndes (if they be yong, lusty, proude, like and loue themselues well, as most men do be full of fantasies, opinions, errors, and faultes, not onely in inward inuention, but also in all their vtterance, either by pen or taulke.

And of all other men, euen those that haue ỹ inuentiuest heades, for all purposes, and roundest tonges in all matters and places (except they learne and vse this good lesson of *Epitome*) commit commonly great faultes, than dull, staying silent men do. For, quicke inuentors, and faire ready speakers, being boldned with their present hability to say more, and perchance better to, at the soden for that present, than any other can do, vse lesse helpe of diligence and study than they ought to do: ¶ so haue in thē commonly, lesse learning, and weaker iudgement, for all deepe considerations, than some duller heades, and slower tonges haue.

And therefore, ready speakers, generally be not the best, playnest, and wisest writers, nor yet the deepest iudgers in weighty affaires, because they do not tarry to weye and iudge all thinges, as they should: but hauing theyr

heades ouer full of matter, be like pennes ouer full of incke, which will ſoner blotte, then make any faire letter at all. Time was, when I had experience of two Ambaſſadors in one place, the one of a hote head to inuent, and of a haſty hand to write, the other, colde and ſtayd in both: but what difference of their doinges was made by wiſe men, is not vnknowne to ſome perſons. The Biſhop of Winchester Steph: Gardiner had a quicke head, and a ready tong, and yet was not the beſt writer in England. Cicero in Brutus doth wiſely note the ſame in Serg: Galbo and Q. Hortentius, who were both hote, luſty, and plaine ſpeakers, but colde, lowſe, and rough writers: And Tullie telleth the cauſe why, ſaying, when they ſpeake, their tong was naturally caried with full tyde and wynde of their witte: when they wrote their head was ſolitary, dull, and caulme, and ſo their ſtyle was blonte, and their writing colde: *Quod vitium*, ſayth Cicero, *peringenioſis hominibus neq; ſatis doctis plerunq; accidit*.

And therfore all quicke inuentors, and ready faire ſpeakers, muſt be carefull, that to their goodnes of nature, they adde alſo in any wiſe, ſtudy, labor, leaſure, learning, and iudgement, and then they ſhall in deede, paſſe all other, as I know ſome do, in whome all thoſe qualities are fully planted, or elſe if they geue ouer moch to their witte, and ouer litle to their labor and learning, they will ſoneſt ouer reach in taulke, and fardeſt come behinde in writing whatſoeuer they take in hand. The methode of *Epitome* is moſt neceſſary for ſoch kinde of men. And thus much concerning the vſe or miſuſe of all kinde of *Epitomes* in matters of learning.

¶ *Imitatio.*

Imitation, is a faculty to expreſſe liuely and perfitely that example: which ye go about to follow. And of it ſelfe it is large and wide: for all the workes of nature, in a maner be examples for arte to follow.

But

But to our purpose, all languages, both learned and mother tonges, be gotten, and gotten onely by *Imitation*. For as ye vse to heare, so ye learne to speake: if ye heare no other, ye speake not your selfe: and whome ye onely heare, of them ye onely learne.

And therefore, if ye would speake as the best and wisest do, ye must be conuersant, where the best and wisest are: but if you be borne or brought vp in a rude contry, ye shall not chuse but speake rudely: the rudest man of all knoweth this to be trewe.

Yet neuertheless, the rudenes of common and mother tonges, is no bar for wise speaking. For in the rudest contrie, and most barbarous mother language, many be found can speake very wisely: but in the Greeke and Latin tong, the two onely learned tonges, which be kept, not in common talke, but in priuate bookes, we finde alwayes, wisdome and eloquence, good matter and good vtterance neuer or seldom a sonder. For all such Authors, as be fullest of good matter & right iudgement in doctrine, be likewise alwayes, most proper in wordes, most apte in sentence, most playne and pure in vttering the same.

And contrariwise, in those two tonges, all writers, either in Religion, or any sect of Philosophy, who so euer be founde fonde in iudgement of matter, be commonly found as rude in vttering their minde. For Stoickes, Anabaptistes, and Friers: with Epicures, Libertines and Monkes, being most like in learning and life, are no fonder and pernicious in their opinions, than they be rude and barbarous in their writinges. They be not wise, therefore that say, what care I for a mans wordes and vtterance, if his matter and reasons be good. Such men, say so, not so much of ignorance, as eyther of some singular pride in themselues, or some speciall malice of other, or for some priuate & partiall matter, either in Religion or other kinde of learning. For good and choice meates, be no more requisite for healthy bodies, than proper and apte wordes be for good matters,

and alſo playne and ſenſible vtterance for the beſt and déepeſt reaſons: in which two poyntes ſtandeth perfite eloquence, one of the fayreſt and rareſt giftes that God doth geue to man.

Ye know not, what hurt ye do to learning, that care not for wordes, but for matter, and ſo make a deuorſe betwixt the tong and the hart. For marke all ages: loke vpon the whole courſe of both the Gréeke and Latin tonge, and ye ſhall ſurely finde, that, when apte and good wordes began to be neglected, and properties of thoſe two tonges to be confounded, than alſo began ill déedes to ſpring: ſtrange maners to oppreſſe good orders, newe and fond opinions to ſtriue with olde and trewe doctrine, firſt in Philoſopie: and after in Religion: right iudgement of all thinges to be peruerted, and ſo vertue with learning is contemned, and ſtudy left of: of ill thoughtes cummeth peruerſe iudgement of ill déedes ſpringeth lewde taulke. Which fower miſorders, as they marre mans life, ſo deſtroy they good learning withall.

But beholde the goodneſſe of Gods prouidence for learning: all olde authors and ſectes of Philoſophy, which were fondeſt in opinion, and rudeſt in vtterance, as Stoickes and Epicures, firſt contemned of wiſe men, and after forgotten of all men, be ſo conſumed by times, as they be now, not onely out of vſe, but alſo out of memory of man: which thing, I ſurely thinke, will ſhortly chance, to the whole doctrine and all the bookes of phantaſticall Anabaptiſtes & Friers, and of the beaſtly libertines and Monkes.

Agayne behold on the other ſide, how Gods wiſdome hath wrought, that of *Academici* and *Peripatetici*, thoſe that were wiſeſt in iudgement of matters, and pureſt in vttering their mindes, the firſt and chiefeſt, that wrote moſt and beſt, in either tong, as Plato and Ariſtotle in Gréeke, Tullie in Latin, be ſo either wholy, or ſufficiently left vnto vs, as I neuer knew yet ſcholer, that gaue himſelfe to like, and loue, and folow chiefly thoſe three Authors but he

proued

proued, both learned, wise, and also an honest man, if he ioyned with all the treiue doctrine of Gods holy Bible, with out the which, ỳ other thrée, be but fine edge toles in a fools or madmans hand.

But to returne to *Imitation* agayne: There be thrée kindes of it in matters of learning.

The whole doctrine of Comedies and Tragedies, is a perfite *imitation*, or faire liuely paynted picture of the life of euery degrée of man. Of this *Imitation* writeth Plato at large in 3. *de Rep.* but it doth not moch belong at this time to our purpose.

The second kinde of *Imitation*, is to folow for learning of tonges and sciences, the best authors. Here riseth, emonges proude and enuious wittes, a great controuersie, whether, one, or many are to be folowed: and if one, who is that one: Seneca, or Cicero: Salust or Cæsar, and so forth in Greeke and Latin.

The third kinde of *Imitation*, belongeth to the second: as when you be determined, whether ye will folow one or mo, to know perfitly, & which way to folow that one: in what place: by what meane and order: by what toles and instrumentes ye shall do it, by what skill and iudgement, ye shall trewly discerne, whether ye folow rightly or no.

This *Imitatio*, is *dissimilis matereei similis tractatio*: and also, *similis matereei dissimilis tractatio*, as Virgill folowed Homer: but the Argument of the one was Vlysses, to the other Æneas. Tullie persecuted Antonie with the same weapons of eloquence, that Demosthenes vsed before agaynst Phillippe.

Horace foloweth Pindar, but either of them hys owne Argument and person: as the one, Hiero king of Sicilie, the other Augustus the Emperor: and yet both for like respectes, that is, for their coragious stoutnes in warre, and iust gouernement in peace.

One of the best examples, for right *Imitation*, we lacke, and that is Menander, whom our Terence, (as the matter

required) in like argument, in the ſame Perſons, with equall eloquence, ſote by ſote did folow.

Some peces remaine, like broken Jewelles, whereby men may rightly eſteme, and iuſtly lament, the loſſe of the whole.

Eraſmus, the ornament of learning, in our time, both wiſh that ſome man of learning and diligence, would take the like paines in Demoſthenes and Tullie, that Macrobius hath done in Homer and Virgill, that is, to write out and ioyne together, where the one doth imitate the other. Eraſmus wiſhe is good, but ſurely, it is not good enough: for Macrobius gatherings for ỳ Æneidos out of Homer, and Eobanus Heſſus more diligent gatherings for the Bucolikes out of Theocritus, as they be not fully taken out of the whole heape, as they ſhould be, but euen as though they had not ſought for them of purpoſe, but founde them ſcattered here & there by chance in their way, euen ſo, onely to poynt out, and nakedly to ioyne togither their ſentences, with no farder declaring the maner and way, how the one doth folow the other, were but a colde helpe, to the encreaſe of learning.

But if a man would take this payne alſo, whan he hath layd two places, of Homer and Virgill, or of Demoſthenes and Tullie togither, to teach plainly withall, after this ſort.

1. Tullie reteyneth thus much of the matter, theſe ſentences, theſe wordes:

2. This and that he leaueth out, which he doth wittely to this end and purpoſe.

3. This he addeth here.

4. This he diminiſheth there.

5. This he ordereth thus, with placing that here, not there.

6. This he altereth and changeth, either, in property of wordes, in forme of ſentence, in ſubſtance of the matter, or in one, or other conuenient circumſtance of the authors preſent purpoſe. In theſe fewe rude Engliſhe wordes, are

wrapt

wrapt vp all the necessary toles and instrumentes, where-with treiue *Imitation* is rightly wrought withall in any tounge. Which toles, I openly confesse, be not of myne owne forging, but partly left vnto me by the cunningest Maister, and one of the worthiest Gentlemen that euer England bred, Syr Iohn Cheke: partly borowed by me out of the shoppe of the deerest frende I haue out of England, Io. St. And therefore I am the bolder to borow of him, & here to leaue them to other, and namely to my Children: which toles, if it please God, that an other day, they may be able to vse rightly, as I do wishe and dayly pray, they may do, I shall be more glad, then if I were able to leaue them a great quantitie of land.

Thys foresayde order and doctrine of *Imitation*, would bring forth more learning, and breed vp trewer iudgement, then any other exercise that can be vsed, but not for yong beginners, bicause they shall not able to consider duely thereof. And trewely, it may be a shame to good studentes who hauing so faire examples to follow, as Plato and Tullie, do not vse so wise wayes in following them for the obteyning of wisdome and learning, as rude ignorant Artificers do, for gayning a small commodity. For surely the meanest painter vseth more witte, better arte, greater diligence, in hys shoppe, in following the Picture of any meane mans face, then commonly the best studentes do, euen in the vniuersitie, for the atteining of learning it selfe.

Some ignorant, vnlearned, and idle student: or some busy loker vpon this litle poore booke, that hath neither will to do good him selfe, nor skill to iudge right of others, but can luskely contemne, by pride and ignorance, all painfull diligence and right order in study, will perchance say, that I am to precise, to curious, in marking and pidling thus about the imitation of others: and the olde and worthy Authors did neuer busie their heades and wittes, in following so precisely, either the matter what other men wrote, or els the maner how other men wrote. They will say, it were a

plaine slauerie, and iniurie to, to shackle and tye a good wit, and hinder the course of a mans good nature, with suche bondes of seruitude, in following other.

Except such men thincke them selues wiser then Cicero, for teaching of eloquence, they must be content to turne a newe leafe.

The best booke that euer Tullie wrote, by all mens iudgement, and by hys owne testimonye to, in wrighting whereof, he employed most care, study, learning, and iudgement, is hys booke *de oratore ad Q. F.* Now let vs see, what he did for the matter, and also for the maner of writing ther of. For the whole booke consisteth in these two pointes onelie: In good matter, and good handling of the matter. And first, for the matter, it is whole Aristotles, what so euer Antonie in the second, and Crassus in the thirde doth teach. Trust not me, but beleue Tullie him selfe, who writeth so, first, in that goodlie long Epistle *ad* P. Lentulum, and after in diuers places *ad* Atticum. And in the very booke it selfe, Tullie will not haue it hidden, but both Catulus and Crassus do oft and pleasantly lay that stelth to Antonius charge. Now, for the handling of the matter, was Tullie so precise, and curious rather to follow an other mans Paterne, then to inuent some new shape himselfe, namely in that booke, wherein he purposed, to leaue to posteritie, the glorie of his witte: yea forsoth, that he did. And thys is not my gelling and gathering, nor onely performed by Tullie in very deed, but vttered also by Tullie in plaine wordes: to teach other men thereby, what they shoulde do, in taking like matter in hande.

And that which is specially to be marked, Tullie doth vtter plainlye hys conceit and purpose therein, by the mouth of the wisest man in all that companye: for (sayth Sceuola him selfe,) *Cur non imitamur, Crasse, Socratem illum, qui est in Phaedro Platonis. &c.*

And furder to vnderstand, that Tullie did not *obiter* and by chaunce, but purposely and mindfullie bende himselfe to a

precise

precise and curious immitation of Plato, concerning the shape and forme of those bookes, marke I pray you, how curious Tullie is to vtter his purpose and doyng therein, writing thus to Atticus.

Quod in his oratorijs libris, quos tantoperè laudas, personam desideras Scæuolæ, non eam temerè dimoui: Sed feci idem, quod in πολιτείᾳ. *Deus ille noster Plato, cum in Piræeum Socrates venisset ad Cephalum locupletem & festiuum senem, quoàd primus ille sermo haberetur, adest in disputando senex: Deinde, cum ipse quoq; commodissimè locutus esset, ad rem diuinã dicit se velle discedere, neq; postea reuertitur. Credo Platonem vix putasse satis consonum fore, si hominem id ætatis in tam longo sermone diutius retinuisset: Multò ego satius hoc mihi cauendum putaui in Scæuola, qui & ætate & valitudine erat ea qua meministi, & his honoribus, vt vix satis decorum videretur eum plures dies esse in Crassi Tusculano. Et erat primi libri sermo non alienus à Scæuolæ studijs: reliqui libri* τεχνολογίαν *habent, vt scis. Huic ioculatoriæ disputationi senem illum vt noras, interesse sanè nolui.*

If Cicero had not opened him selfe, and declared by owne thought and doinges herein, men that be idle, and ignorant, and enuious of other mens diligence and well doinges, woulde haue sworne that Tullie had neuer minded any such thing, but that of a precise curiositie, we fayne and forge, and father such thinges of Tullie, as he neuer ment in deed. I write this, not for nought: for I haue heard some both well learned, and otherwayes very wise that by their lustie misliking of such diligence, haue drawne back the forwardnes of very good wittes. But euen as such men them selues, do sometymes stumble vppon doyng well by chaunce, and benefite of good witte, so would I haue our Scholer alwayes able to do well by order of learning, and right skyll of iudgement.

Concernyng Imitation, many learned men haue writ-
ten, with moch diuersitie for the matter, and therfore with
great contrarietie and some stomacke amongest themse-
lues. I haue read as many as I could get diligentlie, and
what I thinke of euerie one of them, I will frelie say my
mynde. With which freedome I trust good men will beare,
because it shall tend to neither spitefull nor harmefull con-
trouersie.

Cicero. In Tullie, it is well touched, shortlie taught, not fullie
declared by *Ant. in 2. de Orat.*: and afterward in *Orat. ad
Brutum*, for the liking and misliking of Isocrates: and the
contrarie iudgement of Tullie against *Caluus, Brutus*, and
Calidius, de genere dicendi Attico & Asiatico.

Dio. Hali-
car. *Dionis. Halic. περὶ μιμήσεως.* I feare is lost: which Author,
next Aristotle, Plato, and Tullie, of all other, that write of
eloquence, by the iudgement of them that be best learned,
deserueth the next prayse and place.

Quintil. Quintilian writeth of it, shortly & coldlie for the matter,
yet hotelie and spitefullie enough, against the Imitation of
Tullie.

Erasmus. Erasmus, beyng more occupied in spying other mens
faultes, than declaryng his owne aduise, is mistaken of ma-
ny, to the great hurt of studie, for his authoritie sake. For
he writeth rightlie, rightlie vnderstanded: he and Longo-
lius onelie differing in this, that the one seemeth to giue o-
uermoch, the other ouer litle, to him, whom they both, best
loued, and chiefly allowed of all other.

Budæus. Budæus in his Commentaries roughlie and obscure-
lie, after his kinde of writyng: and for the matter, caryed
somwhat out of the way in ouermuch misliking the Imita-
tion of Tullie.

Ph. Me-
lanch. Phil. Melancthon, learnedlie and trewlie.

Ioa. Ca-
mer. Camerarius largely with a learned iudgement but
somewhat confusedly, and with ouer rough a stile.

Sãbucus. Sambucus, largely, with a right iudgement but some-
what a crooked stile.

Other

Other haue written also, as Cortesius to Politian, and that verie well: *Bembus ad Picum* a great deale better, but *Ioan. Sturmus de Nobilitate literata, & de Amissa dicendi ratione*, farre best of all, in myne opinion, that euer toke this matter in hand. For all the rest, declare chiefly this point, whether one, or many, or all, are to be followed: but Sturmius onelie hath most learnedlie declared, who is to be followed, what is to be followed, and the best point of all, by what way & order, trew Imitatiō is rightlie to be exercised. And although Sturmius herein both farre passe all other, yet hath he not so fullie and perfitelie done it, as I do wishe he had, and as I know he could. For though he hath done it perfitelie for precept, yet hath he not done it perfitelie enough for example: which he did, neither for lacke of skill, nor by negligence, but of purpose, contēted with one or two examples, bicause he was mynded in those two bookes, to write of it both shortlie, and also had to touch other matters. Cortesius. P. Bembus. Ioan. Sturmius.

Barthol. Riccius Ferrariensis also hath written learnedlie, diligentlie and verie largelie of this matter euen as he did before verie well *de Apparatu lingua Lat.* He writeth the better in myne opinion, bicause his whole doctrine, iudgement, and order, seemeth to be borowed out of *Io. Stur.* bookes. He addeth also examples, the best kinde of teaching: wherein he doth well, but not well enough: in deede, he committeth no faulte, but yet, deserueth small praise. He is content with the meane, and followeth not the best: as a man, that would fede vpon Acornes, whan he may eate, as good cheape, the finest wheat bread. He teacheth for example, where and how, two or three late Italian Poetes do follow Virgil: and how Virgil him selfe in the storie of Dido, doth wholie Imitate Catullus in the like matter of Adriadna: Wherein I like better his diligence and order of teaching, than his iudgemēt in choice of examples for *Imitation*. But, if he had done thus: if he had declared where and how, how oft and how many wayes Virgil doth folow Homer, as for example the cōming of Vlysses to Alcynous and Calypso,

with the comming of Æneas to Carthage and Dido: Likewise the games running, wrestling, and shoting, that Achilles maketh in Homer, with the selfe same games, that Æneas maketh in Virgil: The harnelle of Achilles, with the harnelle of Æneas, and the maner of making of them both by Vulcane: The notable combate betwixt Achilles and Hector, with as notable a combate betwixt Æneas and Turmis. The going downe to hell of Vlysses in Homer, with the going downe to hell of Æneas in Virgil: and other places infinite mo, as similitudes, narrations, messages, discriptions of persones, places, battels, tempestes, shipwrackes, and common places for diuerse purposes, which be as precisely taken out of Homer, as euer did Painter in London follow the picture of any faire personage. And whē thies places had bene gathered together by this way of diligence than to haue conferred them together by this order of teaching as, diligently to marke what is kept and vsed in either author, in wordes, in sentences, in matter: what is added: what is left out: what ordered otherwise, either *preponendo, interponendo,* or *postponendo:* And what is altered for any respect, in word, phrase, sentence, figure, reason, argument, or by any way of circumstance: If Riccius had done this, he had not onely bene well liked, for his diligence in teaching, but also iustlie commended for his right iudgement in right choice of examples for the best *Imitation.*

Riccius also for *Imitation* of prose declareth where and how Longolius doth follow Tullie, but as for Longolius, I would not haue him the patern of our *Imitation.* In deede in Longolius shoppe, be proper and faire shewing colers, but as for shape, figure, and naturall cumlines, by the iudgement of best iudging artificers, he is rather allowed as one to be borne withall, than speciallie commended, as one chieflie to be followed.

If Riccius had taken for his exāples, where Tullie himselfe followeth either Plato or Demosthenes, he had shot than at the right marke. But to excuse Riccius, somwhat,

though

though I can not fullie defend him, it may be sayd, his purpose was, to teach onelie the Latin tong, when thys way that I do wish, to ioyne Virgil with Homer, to read Tullie with Demosthenes and Plato, requireth a cunning and perfite Master in both the tonges. It is my wish in deede, and that by good reason: For who so euer will write well of any matter, must labor to expresse that, that is perfite, and not to stay and content himselfe with the meane: yea, I say farder, though it be not impossible, yet it is verie rare, and meruelous hard, to proue excellent in the Latin tong, for him that is not also well seene in the Greeke tong. Tullie him selfe, most excellent of nature, most diligent in labor, brought vp from his cradle, in that place, and in that tyme, where and whan the Latin tong most florished naturallie in euery mans mouth, yet was not his owne tong able it selfe to make him so cunning in his owne tong, as he was in deede: but the knowledge and *Imitation* of the Greeke tong withall.

This he confesseth himselfe: this he vttereth in many places, as those can tell best, that vse to read him most.

Therefore thou, that shotest at perfection in the Latin tong, thinke not thy selfe wiser than Tullie was, in choice of the way, that leadeth rightlie to the same: thinke not thy witte better than Tullies was, as though that may serue thee that was not sufficient for him. For euen as a hauke flieth not hie with one wing: euen so a man reacheth not to excellency with one tong.

I haue bene a loker on in the Cokpit of learning thies many yeares: And one Cock onelie haue I knowne, which with one wing, euen at this day, doth passe all other, in myne opinion, that euer I saw in any pitte in England, though they had two winges. Yet neuertheles, to flie well with one wing, to runne fast with one leg, be rather, rare Maistreis moch to be merueled at, than sure examples safelie to be followed. A Bysshop that now liueth, a good man,

whose iudgement in Religion I better like, then his opinion in perfectnes in other learning, sayd once vnto me: we haue no need now of the Greeke tounge, when all things be translated into Latin. But the good mã vnderstod not, that euen the best translation, is, for mere necessitie, but an euill impedwing to flye withall, or a heuy stomp leg of wood to go withall: such the higher they flie, the soner they falter, and faile: the faster they runne, the ofter they stumble, and sorer they fall. Such as will needes so flye, may flie at a Pye, and catch a Dawe: And such runners, as commonlie, they shoue and sholder to stand foremost, yet in the end they come behinde others, and deserue but the hopshackles, if the Masters of the game be right iudgers.

Optima ratio Imitationis.

Therefore in perusing thus, so many diuerse bookes for *Imitation*, it came into my head, that a very profitable booke might be made *de Imitatione*, after an other sorte, then euer yet was attempted of that matter, conteyning a certayne fewe fitte preceptes, vnto the which should be gathered and applyed plentie of examples, out of the choicest authors of both the tongues. This worke would stande, rather in good diligence, for the gathering, and right iudgement for the apt applying of those examples: then any great learning or vterance at all.

The doing thereof, woulde be more pleasaunt, then paynfull, and woulde bring also muche profitte to all that should read it, and great prayse to him that would take it in hand, with iust desert of thankes.

Erasmus order in his studie.

Erasmus, giuing him selfe to reade ouer all Authors Greeke and Latin, seemeth to haue prescribed to hym selfe this order of reading: that is, to note out by the way, three speciall pointes: All Adagies, all similitudes, and all wittye sayings of most notable personages: And so by one labour, he left to posteritie, three notable bookes, and namelye two, his *Chiliades*, *Apophthegmata*, and *Similia*. Likewise if a good student would bend himselfe to read diligently ouer Tullie,

and

& with him also at the laste time, as diligently Plato, & Xenophō, with his bookes of Philosophie, Isocrates, & Demosthenes with his Orations, & Aristotle with his Rhetorickes: which fiue of all other, be those, whome Tullie best loued, & specially followed: & would marke diligētly in Tullie, where he doth *exprimere* or *effingere* (which be the very proper wordes of Imitatiō) either *Copiam Platonis*, or *venustatē Xenophontis*, *suauitatem Isocratis*, or *vim Demosthenis*, *propriam & puram subtilitatem Aristotelis*, and not onely weight out the places diligentlye, and lay them together orderlie, but also to conferre them with skilfull iudgement by those fewe rules, which I haue expressed now twise before, if that diligence were taken, if that order were vsed, what perfite knowledge of both the tongues, what redy and pithie vtterance in all matters, what right and depe iudgement in all kinde of learning would follow, is scarse credible to be beleued.

Cicero. { Plato. Xenophon. Isocrates. Demosth. Aristoteles.

These bookes be not many nor long, nor rude in speach nor meane in matter, but next the Maiestye of Gods holye worde, most worthy for a man, the louer of learning and honestye, to spende his life in. Yea, I haue heard worthye M. Cheke many times say: I would haue a good student passe, and iorney through all Authors both Greeke and Latin: but he that will dwell in these fewe bookes onelie: first in Gods holie Bible, and then ioyne with it, Tullie in Latin, Plato, Aristotle, Xenophon: Isocrates and Demosthenes: in Greeke: must needes proue an excellent man.

Some men alreadie in our dayes, haue put to their helping hands, to this worke of Imitation: as Perionius, Hēr. Stephanus, *in dictionario Ciceroniano*, and P. Victorius most praiseworthely of all, in that his learned worke conteining xvi. bookes *de varia lectione*: in which bookes be ioyned diligently together the best Authors of both the tonges where one doth seeme to imitate an other. Perionius. H. Steph. P. Victorius.

But all these, with Macrobius, Hessus, and other be

no more but common porters, caryers, and bringers of matter and stuffe together. They order nothing: They lay before you what is done: they do not teach you how it is done: They busie not themselues with forme of building: They do not declare, this stuffe is thus framed by Demosthenes, and thus and thus by Tullie, and so like wise in Xenophon, Plato, and Isocrates, and Aristotle. For ioyning Virgil with Homer, I haue sufficiently declared before.

Pindarus. Horatius. The like diligence I would wish to be taken in Pindar and Horace, and equall match for all respectes.

Sophocles. Euripides. Seneca. In Tragedies, (the goodliest Argument of all, and for the vse, either of a learned preacher, or a Ciuill Gentleman, more profitable then Homer, Pindar, Virgil, and Horace: yea comparable in mine opinion, with the doctrine of Aristotle, Plato, and Xenophon,) the Grecians, Sophocles, and Euripides, far ouermatch our Seneca in Latin, namely in οἰκονομίᾳ & *Decoro*, although Senecaes elocution, and verse be very commendable for his time. And for the matters of Hercules, Thebes, Hippolytus, and Troie, his Imitation is to be gathered into the same booke, and to be tryed by the same touchstone, as is spoken before.

In historyes, and namely in Liuie, the like diligence of Imitation, could bring excellent learning, and breed stayde iudgement, in taking any like matter in hand.

Tit. Liuius. Onely Liuie were a sufficiente taske for one mans studie, to compare him, first wyth hys fellow for all respectes,

Dion. Halicarn. Dion. Halicarnassæus: who both liued in one time: toke both one history in hand to write: deserued both like prayse,

Polibius. of learning and eloquence. Then with Polybius that wyse writer, whom Liuie professeth to follow: & if he would deny it, yet it is plaine, that the best part of the thyrd Decade in Liuie, is in a manner translated out of the thyrd and rest of

Thucidides. Polibius. Lastly with Thucidides, to whose Immitation Liuie is curiouslie bent, as may well appeare by that one

1. Decad. Lib. 7. oration of those of Campania, asking aide of the Romanes against the Samnites, which is wholye taken, Sentence,

Rea-

Reason, Argument, and order, out of the Oration of Corcyra, asking like aide of the Athenienses against them of Corinth. If some diligent student would take paynes to compare them togither, he should easelie perceiue, that I do say trew. A booke, thus wholie filled with examples of Imitatiõ, first out of Tullie, compared with Plato, Xenophon, Isocrates, Demosthenes and Aristotle: than out of Virgil and Horace, with Homer and Pindar: next out of Seneca with Sophocles and Euripides: Lastlie out of Liuie, with Thucydides, Polibius and Halicarnassæus, gathered with good diligence, and compared with right order, as I haue expressed before, were an other maner of worke for all kinde of learning, & namely for eloquence, than be those cold gatheringes of Macrobius, Hessus, Perionius, Stephanus, and Victorius, which may be vsed, as I sayd before, in this case, as porters and caryers, deseruing like prayse, as soch men do wages, but onely Sturmius is he, out of whõ, the trew suruey and whole workemanship is speciallie to be learned. *Thucid.* 10.

I trust, this my writyng shall giue some good student occasion, to take some pẽce in hand of this worke of Imitation. And as I had rather haue any do it, than my selfe, yet surelie my selfe rather thã none at all. And by Gods grace, if God do lend me life, with health, frẽe leysure and libertie, with good likyng and a merie hart, I will turne the best part of my studie and tyme, to toyle in one or other pẽce of this worke of Imitation. Opus de recta imitandi ratione.

This diligence to gather examples, to giue light and vnderstandyng to good preceptes, is no new inuention, but speciallie vsed of the best Authors and oldest writers. For Aristotle him selfe (as Diog. Laertius declareth) when he had written that godlie booke of the Topickes, did gather out of stories and Orators, so many examples as filled xb. bookes, onelie to expresse the rules of his Topickes. These were the Commentaries, that Aristotle thought fit for hys Topickes: And therfore to speake as I thinke, I neuer saw yet any Commentarie vpon Aristotles Logicke, either in *Aristoteles.* Commentarij Græci & Latini in Dialect. Aristotelis.

Greke or Latin, that euer I lyked, bicause they be rather spent in declaryng scholepoynt rules, than in gathering fit examples for vse and vtterance, either by pen or talke. For preceptes in all Authors, and namelie in Aristotle, without applying vnto them, the Imitation of examples, be hard, drie, and cold, and therfore barrayn, vnfruitfull and vnpleasant. But Aristotle, namelie in his Topickes and Elenches, should be, not onelie fruitfull, but also pleasant to, if examples out of Plato, and other good Authors, were diligentlie gathered, and aptlie applied vnto his most perfit preceptes there. And it is notable, that my frende Sturmius writeth herein, that there is no precept in Aristotles Topickes, wherof plentie of examples be not manifest in Platos workes. And I heare say, that an excellent learned man, Tomitanus in Italie, hath expressed euerie fallacion in Aristotle, with diuerse examples out of Plato. Would to God, I might once see, some worthie student of Aristotle and Plato in Cambrige, that would ioyne in one booke the preceptes of the one, with the examples of the other. For such a labor, were one speciall peece of that worke of Imitation, which I do wishe were gathered together in one Volume.

Precepta in Aristot. Exempla in Plato.

Cambrige, at my first comming thither, but not at my going away, committed this fault in reading the preceptes of Aristotle without the examples of other Authors: But herein, in my tyme thies men of worthie memorie, M. Redman, M. Cheke, M. Smith, M. Haddon, M. Watson, put so to their helping handes, as that vniuersitie, and all studentes there, as long as learning shall last, shall be bounde vnto them, if that trade in studie be trewlie folowed, which those men left behinde them there.

By this small mention of Cambridge, I am caryed into three imaginations: first, into a sweete remembrance of my tyme spent there: than, into some carefull thoughts, for the greuous alteration that followed sone after: lastly, into much ioy to heare tell, of the good recouery and earnest forwardnes

wardnes in all good learning there agayne.

To vtter theis my thoughts somwhat more largelie, were somwhat beside my matter, yet not very farre out of the way, bycause it shall wholy tend to the good encorage-ment and right consideration of learning, which is my full purpose in writing this little booke: whereby also shall well appeare this sentence to be most trewe, that onely good men, by their gouernment & example, make happie times, in euery degree and state.

Doctor Nico. Medcalfe, that honorable father, was Master of S. Iohnes Colledge, when I came thether: A man meanelie learned himselfe, but not meanely affectioned to set forward learning in others. He found that Colledge spending scarse two hundred markes by yeare: he left it spending a thousand markes and more. Which he procured, not with his mony, but by his wisdome: not chargeablie bought by him, but liberallie geuen by others by his meane, for the zeale & honor they bare to learning. And that which is worthy of memorie, all thies giuers were almost Northenmen: who being liberallie rewarded in the seruice of their Prince, bestowed it as liberallie for the good of their Contrie. Som men thought therefore, that D. Medcalfe was parciall to Northren men, but sure I am of this, that Northrenmē were parciall, in doing more good, and geuing more lādes to ẏ forderance of learning, than any other contrie mē, in those dayes did: which deede should haue bene, rather an example of goodnes, for other to folowe, than matter of malice, for any to enuie, as some there were that did. Trewly, D. Medcalfe was parciall to none: but indifferent to all: a master for the whole, a father to euery one, in that Colledge. There was none so poore, if he had, either wil to goodnes, or wit to learning, that could lacke being there, or should depart from thence for any nēd. I am witnes my selfe, that mony many tymes was brought into yong mens studies by strangers whom they knew not. In which doing, this worthy Nicolaus folowed the steppes of good olde S.

Doct. Nich. Medcalfe.

The parcialitie of Northren men in S. Johns Colledge.

Nicolaus, that learned Bishop. He was a Papist in deede, but would to God, amonges all vs Protestãts I might once see but one, that would winne like praise, in doing like good, for the aduauncement of learning and vertue. And yet, though he were a Papist, if any yong man, geuen to new learning (as they termed it) went beyond his fellowes, in witte, labor, and towardnes, euen the same, neyther lacked, open praise to encorage him, nor priuate exhibition to mainteyne hym, as worthy Syr I. Cheke, if he were aline would beare good witnes and so can many mo. I my selfe one of the meanest of a great number, in that Colledge, because there appeared in me some small shew of towardnes and diligence, lacked not his fauor to forder me in learning.

And being a boy, new Bacheler of arte, I chanced amonges my companions to speake against the Pope: which matter was than in euery mans mouth, bycause D. Haines and D. Skippe were come from the Court, to debate the same matter, by preaching and disputation in the vniuersitie. This hapned the same tyme, when I stode to be felow there: my tauke came to D. Medcalfes eare: I was called before him and the Seniors: and after greuous rebuke, & some punishment, open warning was geuen to all the fellowes, none to be so hardie to geue me his voice at that election. And yet for all those open threates, the good father himselfe priuilie procured, that I should euen than be chosen felow. But, the election being done, he made countenance of great discontentation thereat. This good mans goodnes, and fatherlie discretion, bled towardes me that one day, shall neuer out of my remembrance all the dayes of my life. And for the same cause, haue I put it here, in this small record of learning. For next Gods prouidence, surely that day, was by that good fathers meanes, *Dies natalis*, to me, for the whole foundation of the poore learning I haue, and of all the furderance, that hetherto elsewhere I haue obteyned.

This his goodnes stod not still in one or two, but flowed aboun-

aboundantlie ouer all that Colledge, and brake out also to norishe good wittes in euery part of that vniuersitie: whereby, at his departing thence, he left soch a companie of fellowes and scholers in S. Iohnes Colledge, as can scarse be found now in som whole vniuersitie: which, either for diuinitie, on the one side or other, or for Ciuill seruice to their Prince and contrie, haue bene, and are yet to this day, notable ornaments to this whole Realme: Yea S. Iohnes did thē so florish, as Trinitie college, that Princely house now, at the first erectiō, was but *Colonia deducta* out of S. Iohnes, not onelie for their Master, fellowes, and scholers, but also, which is more, for their whole, both order of learning, and discipline of maners: & yet to this day, it neuer toke Master but such as was bred vp before in S. Iohnes: doing the dewtie of a good *Colonia* to her *Metropolis*, as the auncient Cities in Greece and some yet in Italie, at this day, are accustomed to do.

S. Iohnes stode in this state, vntill those heanie tymes, and that greuous change that chaūced. An. 1553. whan mo perfite scholers were dispersed from thence in one moneth, than many yeares can reare vp againe. For, whan *Aper de Sylua* had passed the seas, and fastned his foote againe in England, not onely the two faire groues of learning in England were eyther cut vp, by the roote, or troden downe to the ground and wholie went to wracke, but the yong spring there, and euerie where else, was pitifullie nipt and ouertroden by very beastes, and also the fairest standers of all, were rooted vp, and cast into the fire, to the great weakning euen at this day of Christes Church in England, both for Religion and learning. *Psal 80.*

And what good could chaunce than to the vniuersities, whan som of the greatest, though not of the wisest nor best learned, nor best men neither of that side, did labor to perswade, that ignorance was better than knowledge, which they ment, not for the laitie onelie, but also for the greatest rable of their spiritualtie, what other pretense openlie so

uer they made: and therefore did ſom of them at Cambrige (whom I will not name openlie,) cauſe hedge prieſtes fette out of the contrie, to be made fellowes in the vniuerſitie: ſaying, in their talke priuilie, and declaring by their dedes openlie, that he was, fellow good enough for their tyme, if he could were a gowne and a tipet rumlie, and haue hys crowne ſhorne faire and roundlie, and could turne his Portteſſe and pie readilie: which I ſpeake not to reproue any order either of apparell, or other dewtie, that may be well and indifferentlie vſed, but to note the miſerie of that time, whan the benefites prouided for learning were ſo fowlie miſuſed. And what was the frute of this feade? Verely, iudgement in doctrine was wholy altered: order in diſcipline very ſore changed: the loue of good learning, began ſodenly to wax cold: the knowledge of the tonges (in ſpite of ſome that therein had flouriſhed) was manifeſtly contemned: and ſo, ỹ way of right ſtudie purpoſely peruerted: the choice of good authors of mallice confownded. Olde ſophiſtrie (I ſay not well) not olde, but that new rotten ſophiſtrie began to beard and ſholder logicke in her owne tong: yea, I know, that heades were caſt together, and counſell deuiſed, that *Duns*, with all the rable of barbarous queſtioniſtes, ſhould haue diſpoſſeſſed of their place and rowmes, Ariſtotle, Plato, Tullie, and Demoſthenes, when good M. Redman, and thoſe two worthy ſtarres of that vniuerſitie, M. Cheke and M. Smith, with their ſcholers, had brought to flouriſhe as notable in Cambrige, as euer they did in Greece and in Italie: and for the doctrine of thoſe fowre, the fowre pillers of learning, Cambrige than geuing no place to no vniuerſitie, neither in France, Spaine, Germanie, nor Italie. Alſo in outward behauiour, than began ſimplicitie in apparell, to be layd aſide: Courtlie galantnes to be taken vp: frugalitie in diet was priuately miſliked: Towne going to good cheare openly vſed: honeſt paſtimes, ioyned with labor, left of in the fieldes: vnthrifty and idle games, haunted corners, and occupied the nightes: contention in youth, no where for

Ariſtot.
Plato.
Cicero.
Demoſth.

Shooting.

lear-

learning: factions in the elders euery where for trifles. All which miseries at length, by Gods prouidence, had their end 16. Nouemb. 1558. Since which tyme, the yong spring hath shot vp so faire, as now there be in Cambrige againe, many godly plantes (as did well appeare at the Quenes Maiesties late being there) which are like to grow to mightie great timber, to the honor of learning, and great good of their contrie, if they may stand their tyme, as the best plantes there were wont to do: and if som old dotterell trees, with standing ouer nie them, and dropping vpon them, do not either hinder, or croke their growing, wherein my feare is ỹ lesse, seing so worthie a Justice of an Oyer hath the present ouersight of that whole chace, who was himselfe somtym, in the fairest spring that euer was there of learning, one of the forwardest yong plantes, in all that worthy College of S. Ihones: who now by grace is growne to soch greatnesse, as, in the temperate and quiet shade of his wisdome, next the prouidẽce of God, and godnes of one, in theis our daies, *Religio* for sinceritie, *litera* for order and aduauncement, *Respub* for happie and quiet gouernment, haue to great reioycing of all good men, speciallie reposed them selues.

Now to returne to that Question, whether one, a few, many or all, are to be followed, my aunswere shalbe short: All, for him that is desirous to know all: yea, the worst of all, as Questionistes, and all the barbarous nation of scholemen, helpe for one or other consideration: But in euerie separate kinde of learnyng and studie, by it selfe, ye must follow, choislie a few, and chieflie some ene, and that namelie in our schole of eloquence, either for penne or talke. And as in portracture and painting, wise men chuse not that workman, that can onelie make a faire hand, or a well facioned legge but soch one, as can furnish vp fullie, all the fetures of of the whole body, of a man, woman and child: and with all is able to, by good skill, to giue to euerie one of these thrée, in their proper kinde, the right forme, the trew figure, the na-

turall colour, that is fit and dew, to the dignitie of a man, to the bewtie of a woman, to the ſweetnes of a yong babe: euen likewiſe, do we ſeeke ſuch one in our ſchole to folow, who is able alwayes, in all matters, to teach plainlie, to delite pleaſantlie, and to cary away by force of wiſe talke, all that ſhall heare or read him: and is ſo excellent in deed, as witte is able, or wiſhe can hope, to attaine vnto: And this not onelie to ſerue in the Latin or Greke tong, but alſo in our own Engliſh language. But yet, bicauſe the prouidence of God hath left vnto vs in no other tong, ſaue onelie in the Greke and Latin tong, the trew preceptes, and perfite examples of eloquence, therefore muſt we ſeeke in the Authors onelie of thoſe two tonges, the trew Paterne of Eloquence, if in any other mother tong we loke to attaine, either to perfit vtterance of it our ſelues, or ſkilfull iudgement of it in others.

And now to know, what Author doth medle onelie with ſome one peece and member of eloquence, and who doth perfitelie make vp the whole bodie, I will declare, as I can call to remembrance the godlie talke, that I haue had oftentymes, of the trew difference of Authors, with that Gentleman of worthie memorie, my deareſt frend, and teacher of all the litle poore learning I haue, Syr Iohn Cheke.

The trew difference of Authors is beſt knowne, *per diuerſa genera dicendi*, that euerie one vſed. And therfore here I will deuide *genus dicendi*, not into theſe three, *Tenue, mediocre, & grande*, but as the matter of euerie Author requireth, as

in Genus.
- *Poeticum.*
- *Hiſtoricum.*
- *Philoſophicum.*
- *Oratorium.*

Theſe differre one from an other, in choice of wordes, in framyng of Sentences, in handling of Argumentes, and vſe of right forme, figure, and number, proper and fitte for eue-

euerie matter, and euerie one of these is diuerse also in it selfe, as the first.

Poeticum, in { *Comicum.* *Tragicum.* *Epicum.* *Melicum.*

And here, who soeuer hath bene diligent to read aduisedlie ouer, Terence, Seneca, Virgil, Horace, or els Aristophanus, Sophocles, Homer, and Pindar, and shall diligētly marke the difference they vse, in proprietie of wordes, in forme of sentence, in handlyng of their matter, he shall easelie perceiue, what is fitte and *decorum* in euerie one, to the trew vse of perfite Imitation. When M. Watson in S. Johns College at Cambrige wrote his excellent Tragedie of Absalon, M. Cheke, he and I, for that part of trew Imitation, had many pleasant talkes togither, in comparing the preceptes of Aristotle and Horace *de Arte Poetica*, with the examples of Euripides, Sophocles, and Seneca. Few men, in writyng of Tragedies in our dayes, haue shot at this marke. Some in England, moe in France, Germanie, and Italie, also haue written Tragedies in our tyme: of the which, not one I am sure is able to abyde the trew touch of Aristotles preceptes, and Euripides examples, saue onelie two, that euer I saw, M. Watsons Absalon, and Georgius Buckananus Iephthe. One man in Cambrige, well liked of many, but best liked of him selfe, was many tymes bold and busie, to bryng matters vpon stages, which he called Tragedies. In one, wherby he loked to wynne his spurres, and whereat many ignorant felowes fast clapped their handes, he began the *Protasis* with *Trochaics Octonarys*: Which kinde of verse, as it is but seldome and rare in Tragedies, so is it neuer vsed, saue onelie in *Epitasi*: when the Tragedie is hiest and hotest, and full of greatest troubles. I remember ful well what M. Watson merelie said vnto me of his blindnesse and boldnes in that behalfe al-

though otherwise, there passed much friendship betweene them, M. Watson had an other maner care of perfection, with a feare and reuerence of the iudgement of the best learned: Who to this day would neuer suffer, yet his Absalon to go abroad, and that onelie, because, *in locis paribus*, *Anapestus* is twise or thrise vsed in steede of Iambus: A small faulte, and such one, as perchaunce would neuer be marked, no neither in Italie nor France. This I write, not so much, to note the first, or praise the last, as to leaue in memorie of writing, for good example to posteritie, what perfection, in any tyme, was most diligentlie sought for in like maner, in all kinde of learning, in that most worthie College of S. Johns in Cambrige.

Historicum in { *Diaria.* *Annales.* *Commentarios.* *Iustam Historiam.*

For what proprietie in wordes, simplicitie in sentences, plainnesse and light, is cumelie for these kindes, Cæsar and Liuie, for the two last, are perfite examples of Imitation: And for the two first, the old paternes be lost, and as for some that be present and of late tyme, they be fitter to be read once for some pleasure, than oft to be perused, for any good Imitation of them.

Philosophicum in { *in Sermonem, As officia Cic. & Eth. Arist.* *Contentionem.*

As, the Dialoges of Plato, Xenophon, and Cicero: of which kinde of learning, and right Imitation therof, *Carolus Sigonius* hath written of late, both learnedlie and eloquentlie: but best of all my frende *Ioan. Sturmius* in his Commentaries vpon *Gorgias Platonis*, which booke I haue

in writyng, and is not yet set out in print.

Oratorium in { *Humile.* *Mediocre.* *Sublime.*

Examples of these three, in the Greke tong, be plentifull & perfite, as Lycias, Isocrates, and Demosthenes: and all three, in onelie Demosthenes, in diuerse orations as *contra Olimpiodorum, in Leptinem, & pro Ctesiphonte*. And trew it is, that Hermogines writeth of Demosthenes, that all formes of Eloquence be perfite in him. In Ciceroes Orations, *Medium & sublime* be most excellentlie handled, but *Humile* in his Orations is seldome sene: yet neuertheless in other bookes, as in some part of his offices, & specially *in Paritiombus*, he is comparable *in hoc humili & disciplinabili genere*, euen with the best that euer wrote in Greke. But of Cicero more fullie in fitter place. And thus, the trew difference of stiles, in euerie Author, and euerie kinde of learnyng may easelie be knowne by this diuision.

In Genus { *Poeticum.* *Historicum.* *Philosophicum.* *Oratorium.*

Which I thought in this place to touch onelie, not to prosecute at large, bicause, God willyng, in the Latin tong, I will fullie handle it, in my booke *de Imitatione*.

Now, to touch more particularlie, which of those Authors, that be now most commonlie in mens handes, will some afford you some peece of Eloquence, and what maner a peece of eloquence, and what is to be liked and followed, and what to be misliked and eschewed in them: and how some agayne will furnish you fully withall, rightly, and wisely considered, somwhat I will write as I haue heard my Lord Chekes many tymes say.

The Latin tong, concerning any part of purenesse of it, from the spring, to the decay of the same, did not endure much longer, than is the life of a well aged man, scarse one hundred yeares from the tyme of the last Scipio Africanus and Lælius, to the Empire of Augustus. And it is notable, that *Velleius Paterculus* writeth of Tullie, how that the perfection of eloquence did so remayne onelie in him and in his time, as before him, were few, which might much delight a man, or after him any, worthy admiration, but such as Tullie might haue seene, and such as might haue seene Tullie. And good cause why: for no perfection is durable. Encrease hath a time, & decay likewise, but all perfit ripenesse remaineth but a moment: as is plainly seen in fruits, plummes and cherries: but more sensibly in flowers, as Roses & such like, and yet as trewlie in all greater matters. For what naturallie, can go no hier, must naturallie yeld & stoupe againe.

Of this short tyme of any pureneſſe of the Latin tong, for the first fortie yeare of it, and all the tyme before, we haue no peece of learning left, saue Plautus and Terence, with a litle rude vnperfit pamflet of the elder Cato. And as for Plautus, except the scholemaster be able to make wise and ware choice, first in proprietie of wordes, than in framing of Phrases and sentences, and chieflie in choice of honestie of matter, your scholer were better to play, thē learne all that is in him. But surelie, if iudgement for the tong, and direction for the maners, be wisely ioyned with the diligent reading of Plautus, than trewlie Plautus, for that pureneſſe of the Latin tong in Rome, whan Rome did most flourish in well doing, and so thereby, in well speaking also, is such a plentifull storehose, for common eloqusnce, in meane matters, and all priuate mens affaires, as the Latin tong, for that respect, hath not the like agayne. Whan I remember the worthy tyme of Rome, wherein Plautus did liue, I must nedes honor the talke of that tyme, which we see Plautus doth vse.

Terence is also a storehouse of the same tong, for an o-

ther

ther tyme, following some after, although he be not so full & plentifull as Plautus is, for multitude of matters, & diuersitie of wordes, yet his wordes, be chosen so purelie, placed so orderly, and all this stuffe so nattie packed vp, and wittely compassed in euerie place, as, by all wise mens iudgement, he is counted the cunninger workeman, and to haue his shop, for the rowme that is in it, more finely appointed, and trimlier ordered, than Plautus is.

Three thinges chiefly, both in Plautus and Terence, are to be specially considered The matter, the vtterance, the words, the meter. The matter in both, is altogether within the compasse of the meanest mens maners, and doth not stretch to any thing of any great weight at all, but standeth chiefly in vttering the thoughtes and conditions of hard fathers, foolish mothers, vnthrifty yong men, craftie seruantes, sotle bawdes, and wilie harlots, and so, is moch spent, in finding out fine fetches, and packing vp pelting matters, such as in London commonlie cum to the hearing of the Maisters of Bridewell. Here is base stuffe for that scholer, that should become hereafter, either a good minister in Religion, or a Ciuill Gentleman in seruice of his Prince and contrie: except the preacher do know such matters to confute them, whan ignorance surelie in all such thinges were better for a Ciuill Gentleman, than knowlege. And thus, for matter, both Plautus and Terence, be like meane painters, that worke by halfes, and be cunning onelie, in making the worst part of the picture, as if one were skilfull in painting the bodie of a naked person, from the nauell downward, but nothing else.

For word and speach, Plautus is more plentifull, and Terence more pure and proper: And for one respect, Terence is to be embraced aboue all that euer wrote in his kinde of argument: Because it is well known, by good record of learning, and that by Ciceroes owne witnes that some Comedies bearyng Terence name, were written by worthy Scipio and wise Lelius, and namely Heauton and

Adelphi. And therefore as oft as I reade those Comedies, so oft doth sound in myne eare, the pure fine talke of Rome, which was vsed by the floure of the worthiest nobilitie that euer Rome bred. Let the wisest man, and best learned that liueth, read aduisedlie ouer, the first scene of Heauton, and the first scene of Adelphi, and let him consideratlie iuoge, whether it is the talke of a seruile stranger borne, or rather euen that milde eloquent wise speach, which Cicero in Brutus doth so liuely expresse in Lælius. And yet neuerthelesse, in all this good proprietie of wordes, and purenesse of phrases which be in Terence, ye must not follow him alwayes in placing of them, bicause for the meter sake, some wordes in him, somtyme be driuen awrie, which require a straighter placing in plaine prose, if ye will forme, as I would ye should do, your speach and writing, to that excellent perfitnesse, which was onely in Tullie, or onelie in Tullios tyme.

The meter and verse of Plautus and Terence be verie meane, and not to be followed: which is not their reproch, but the fault of the tyme, wherein they wrote, whan no kinde of Poetrie, in the Latin tong, was brought to perfection, as doth well appeare in the fragmentes of Ennius, Cerilius, and others, and euidently in Plautus & Terence, if thies in Latin be compared with right skil, with Homer, Euripides, Aristophanes, and other in Greeke of like sort. Cicero him selfe doth complaine of this vnperfitnes, but more plainly Quintilian, saying, *in Comædia maximè claudicamus, et vix leuem consequimur vmbram:* and most earnestly of all Horace *in Arte Poetica*, which he doth namely *propter carmen Iambicum*, and referreth all good studentes herein to the Imitation of the Greeke tong, saying.

Exemplaria Græca
nocturna versate manu, versate diurna.

This matter maketh me gladly remember, my sweete tyme spent at Cambrige, and the pleasant talke which I

had

had oft with M. Cheke, and M. Watson, of this fault, not onely in the olde Latin Poets, but also in our owne English Rymers at this day. They wished as Virgil and Horace were not wedded to follow the faultes of former fathers (a shrewd mariage in greater matters) but by right *Imitation* of the perfit Grecias, had brought Poetrie to perfitnesse also in the Latin tong, that we Englishmen likewise would acknowledge and vnderstand rightfully our rude beggerly rymes, brought first into Italie by Gothes and Hunnes, whan all good verses and all good learning too, were destroyd by them: and after caryed into France and Germanie: and at last receyued into England by men of excellent wit in deede, but of small learning, and litle iudgement in that behalfe.

But now, when men know the difference, and haue the examples, both of the best, and of the worst, surelie, to follow rather the Gothes in Rymes, than the Greekes in freely verssyng, were euen to eate akornes with swyne, when we may freely eate wheate bread emonges men. In deede, Chaucer, Th. Norton, of Bytton, my L. of Surrey, M. Wiat, Th. Phaer, and other Gentlemen, in translating Ouide, Palingenius, and Seneca, haue gone as farre to their great praise, as the copie they followed could carry them, but if such good wittes, and forward diligence, had bene directed to follow the best examples, and not haue bene caryed by tyme and custome, to content themselues with that barbarous and rude Rymes, emonges their other worthy praises, which they haue iustly deserued, this had not bene the least, to be counted emonges men of learning and skill, more like vnto the Grecians, than vnto the Gothians, in handling of their verse.

In deed, our English tong, hauing in vse chiefly, words of one syllable, which commonly be long, doth not well receiue the nature of *Carmen Heroicon*, bicause *dactylus*, the aptest foote for that verse, conteining one long & two short, is seldom therefore found in English: and doth also rather

stumble than stand vpon *Monasyllabis*. Quintilian in hys learned Chapiter *de Compositione*, geueth this lesson *de Monasyllabis*, before me: and in the same place doth iustlie inuey against all Ryming, that if there be any, who be angrie with me, for misliking of Ryming, may be angry for company to, with Quintilian also, for the same thing: And yet Quintilian had not so iust cause to mislike of it than, as me haue at this day.

And although *Carmen Exametrum* doth rather trotte and hoble, than runne smothly in our English tong, yet I am sure, our English tong will receiue *carmen Iambicum* as naturallie, as either Greke or Latin. But for ignorance, men cā not like, & for idlenes, men will not labor, to cum to any persitenes at all. For, as the worthie Poetes in Athens and Rome, were more carefull to satisfie the iudgement of one learned, than rashe in pleasing the humor of a rude multitude, euen so if men in England now, had the like reuerend regard to learning skill and iudgement, and durst not presume to write, except they came with the like learnyng, and also did vse like diligence, in searchyng out, not onelie iust measure in euerie meter, as euerie ignorant person may easely do, but also trew quantitie in euery foote and sillable, as onelie the learned shalbe able to do, and as the Grekes and Romanes were wont to do, surelie than rash ignorant heads, which now can easely recken vp fourten sillabes, and easelie stumble on euery Ryme, either durst not, for lacke of such learnyng: or els would not, in auoyding such labor, be so busie, as euerie where they be: and shoppes in London should not be so full of lewd and rude rymes, as commonlie they are. But now, the ripest of tong, be readiest to write: And many dayly in setting out bookes and balettes make great shew of blossomes and buddes, in whom is neither, roote of learnyng, nor frute of wisedome at all. Some that make Chaucer in English and Petrach in Italian, their Gods in verses, and yet be not able to make trew difference, what is a fault, and what is a iust prayse, in those two wor-

thie

thie wittes, will moch mislike this my writyng. But such men be euen like followers of Chaucer and Petrarke, as one here in England did folow Syr Thoi. More: who, being most vnlike vnto him, in wit and learnyng, neuertheles in wearing his gowne awrye vpon the one shoulder, as Syr Tho. More was wont to do, would nedes be counted lyke vnto him.

This mislikyng of Ryming, beginneth not now of any newfangle singularitie, but hath bene long misliked of many, and that of men of greatest learnyng, and deepest iudgemēt. And soch, that defend it, do so, either for lacke of knowledge what is best, or els of verie enuie, that any should performe that in learnyng, wherevnto they, as I sayd before, either for ignorance, can not, or for idlenes will not, labor to attaine vnto.

And you that prayse this Ryming, bicause ye neither haue reason, why to like it, nor can shew learning to defend it, yet I will helpe you, with the authoritie of the oldest and learnedst tyme. In Greece, whan Poetrie was euen at the hiest pitch of perfitnes, one Simmias Rhodius of a certaine singularitie wrote a boke in ryming Greke verses, naming it ὠὸν, conteyning the fable, how Iupiter in likenes of a swan, gat that egge vpon Leda, whereof came Castor, Pollux and faire Elena. This boke was so liked, that it had few to read it, but none to folow it: But was presentlie contemned: and sone after both Author and boke, so forgotten by men, and consumed by tyme, as scarse the name of either is kept in memorie of learnyng: And the like folie was neuer followed of any, many hondred yeares after vntill ỳ Hunnes and Gothians, and other barbarous nations, of ignorante and rude singularitie, did renue the same folie agayne.

The noble Lord Th. Earle of Surrey, first of all English men, in trāslating the fourth boke of Virgill: and Consaluo Periz that excellent learned man, and Secretarie to kyng Philip of Spaine, in translating the Vlisses of Homer out of Greke into Spanish, haue both, by good iudgement a-

Th. Earle of Surrey.

Consaluo Periz.

voyded the fault of Rymyng, yet neither of them hath fullie bitte perfite and trew versifying. In deede, they obserue iuste number, and euen feete: but here is the fault, that their feete, be feete without ioyntes, that is to say, not distinct by trew quantitie of sillabes: And so, soch feete, be but numme feete, and be euē as vnfitte for a verse to turne and runne roundly withall, as feete of brasse or wood be vnweeldie to go well withall. And as a feote of wood, is a plaine shew of a manifest maime, euen so feete, in our English versifying, without quātitie and ioyntes, be sure signes, that the verse is either borne deformed, vnnaturall and lame, and so verie vnseemlie to loke vpon, except to men that be gogle eyed thē selues.

The spying of this fault now is not the curiositie of English eyes, but euen the good iudgement also of the best that write in these dayes in Italie: and namelie of that worthie *Senese, Felice, Figlincci*, who writyng vpon Aristotles Ethickes so excellentlie in Italian, as neuer did yet any one in myne opinion either in Greke or Latin, amongest other thynges doth most earnestlie inuey agaynst the rude rymyng of verses in that tong: And whan soeuer he expresseth Aristotles preceptes, with any example, out of Homer or Euripides, he translateth them, not after the Rymes of Petrarke, but into soch kinde of perfite verse, with like feete and quantitie of sillabes, as he found them before in the Greke tonge: exhortyng earnestlie all the Italian nation, to leaue of their rude barbariousnesse in rymyng, and folow diligently the excellent Greke and Latin examples, in trew versifying.

Senese
Felice
Figlincci.

And you, that be able to vnderstand no more, then ye finde in the Italian tong: and neuer went farder than the schole of Petrarke and Ariostus abroad, or els of Chaucer at home, though you haue pleasure to wander blindlie still in your foule wrong way, enuie not others, that seeke, as wise men haue done before them, the fairest and rightest way: or els, beside the iust reproch of malice, wisemen shall trewlie iudge, that you do so, as I haue sayd and say yet a-

gayne vnto you, bicause either for idlenes ye will not, or for ignorance ye can not, cum by no better your selfe.

And therefore euen as Virgill and Horace deserue most worthy prayse, that they spying the imperfitnes in Ennius and Plautus, by trew Imitation of Homer and Euripides, brought Poetrie to the same perfitues in Latin, as it was in Greke, euen so those, that by the same way would benefite their tong and contrey, deserue rather thankes than dispraise in that behalfe.

And I reioyce, that euen poore England preuented Italie, first in spying out, than in seeking to amend thys fault in learning.

And here, for my pleasure I purpose a litle, by the way, to play and sport with my Master Tullie: from whom commonly I am neuer wont to dissent. Ye him selfe, for this poynt of learning, in his verses doth halt a litle by his leaue. He could not deny it, if he were aliue, nor those defend hym now that loue him best. This fault I lay to his charge: bicause once it pleased him, though somewhat merely, yet oueruncurtesly, to rayle vpon poore England, obiecting both, extreme beggery, and mere barbariousnes vnto it, writing thus vnto his frend Atticus: There is not one scruple of siluer in that whole Ile; or any one that knoweth either learning or letter. Tullies saying against Eng land. Ad Att. Lib. 4. Ep. 16.

But now master Cicero, blessed be God, and his sonne Iesu Christ, whom you neuer knew, except it were as it pleased him to lighten you by some shadow, as couertly in one place ye cõfesse saying: *Veritatis tantum vmbrã consectamur*, as your Master Plato did before you: blessed be God, I say, that sirten hundred yeare after you were dead & gone, it may trewly be sayd, that for siluer, there is more cumly plate, in one Citie of England, than is in foure of the proudest Cities in all Italie, and take Rome for one of them. And for learning, beside the knowledge of all learned tongs and liberall sciences, euen your owne bookes Cicero, be as well read and your excellent eloquence is as well liked and Offic.

loued, and as trewlie folowed in England at this day, as it is now, or euer was, sence your owne tyme, in any place of Italie, either at Arpinum, where ye were borne, or els at Rome where ye were brought vp. And a litle to brag with you Cicero, where you your selfe, by your leaue, halted in some point of learnyng in your owne tong, many in England at this day go streight vp, both in trewe skill, and right doing therein.

This I write, not to reprehend Tullie, whom, above all other, I like and loue best, but to excuse Terence, because in his tyme, and a good whils after Poetrie was neuer perfited in Latin, vntill by trew *Imitation* of the Grecians, it was at length brought to perfection: And also thereby to exhorte the goodlie wittes of England, which apte by nature, & willing by desire geue thē selues to Poetrie, that they rightly vnderstanding the barbarous bringing in of Rymes, would labor as Virgil and Horace did in Latin, to make perfit also this point of learning, in our English tong.

And thus much for Plautus and Terence, for matter, tong, and meter, what is to be followed, and what to be eschewed in them.

After Plautus and Terence, no writing remayneth vntill Tullies tyme, except a fewe short fragmentes of L. Crassus excellent wit, here and there recited of Cicero for example sake, whereby the louers of learnyng may the more lament the losse of soch a worthie witte.

And although the Latin tong did faire blome and blossome in L. Crassus, and M. Antonius, yet in Tullies tyme onely, and in Tullie himselfe chieflie, was the Latin tong fullie ripe, and growne to the hiest pitch of all perfection.

And yet in the same tyme, it began to fade and stoupe, as Tullie himselfe, in *Brutus de Claris Oratoribus*, with weeping wordes doth witnesse.

And bicause, emongs them of that tyme, there was some difference, good reason is, that of them of that tyme, should

be

be made right choice also. And yet let the best Ciceronian in Italie read Tullies familiar epistles aduisedly ouer, and I beleue he shall finde small difference, for the Latin tong, either in propriety of wordes or framing of the stile, betwixt Tullie, and those that write vnto him. As ser. Sulpitius, A. Cecinna, M. Cælius, M. et D. Bruti, A Pollia, L. Plancus, and diuerse other: read the epistles of L. Plancus in x. Lib. and for an assay, that Epistle namely to the Coss. and whole Senate, the eight Epistle in number, and what could be, eyther more eloquentlie, or more wiselie written, yea by Tullie himselfe, a man may iustly doubt. Thies men and Tullie, liued all in one tyme, were like in authoritie, not vnlike in learning and studie, which might be iust causes of this their equalitie in writing: And yet surely, they neyther were in deed, nor yet were counted in mens opinions, equall with Tullie in that facultie. And how is the difference hid in his Epistles? verelie, as the cunning of an expert Sea man, in a faire calme fresh Ryuer, doth litle differ from the doing of a meaner workman therein, euen so, in the short cut of a priuate letter, where, matter is common, wordes easie, and order not moch diuerse, small shew of difference can appeare. But where Tullie doth set vp his saile of eloquence, in some broad deep Argument, caried with full tyde and winde, of his witte and learnyng, all other may rather stand and loke after him, than hope to ouertake him, what course so euer he hold, either in faire or foule. Foure men onely whan the Latin tong was full ripe, be left vnto vs, who in that tyme did florish, and did leaue to posteritie, the fruite of their witte and learning: Varro, Salust, Cæsar, and Cicero. Whan I say, these foure onely, I am not ignorant, that euen in the same tyme, most excellent Poetes, deseruing well of the Latin tong, as Lucretius, Catullus, Virgill and Horace, did write: But, because, in this litle booke, I purpose to teach a yong scholer, to go, not to daunce: to speake, not to sing, (whan Poetes in deed, namelie Epici and Lyrici, as these be, are fine daunCers, and trime singers,

Epi. Plauci x. lib Epist. 8.

but *Oratores* and *Hiſtorici*, be thoſe tumlie goers, and faire and wiſe ſpeakers, of whom I wiſhe my ſcholer to wayte vpon firſt, and after in good order and dew time, to be brought forth, to the ſinging and dauncing ſchole: And for this conſideration, do I meane theſe foure, to be the onely writers of that time.

¶ *Varro.*

Varro. *Varro*, in his bookes *de lingua Latina, et Analogia* as theſe be left mangled and patched vnto vs, doth not enter there in to any great depth of eloquence, but as one caried in a ſmall low veſſell him ſelfe very nie the common ſhore, not much vnlike the fiſher men of Rye, & Yering men of Yarmouth. Who deſerue by common mens opinion, ſmall commendacion, for any cunning ſayling at all, yet neuerthels in theſe bookes of Varro good and neceſſarie ſtuffe, for that meane kinde of Argument, be very well and learnedly gathered togither.

De Rep. Ruſtica. His bookes of Huſbandry, are moch to be regarded, and diligently to be read, not onely for the proprietie, but alſo for the plentie of good wordes, in all contrey and huſbandmens affaires, which can not be had, by ſo good authoritie, out of any other Author, either of ſo good a time, or of ſo great learning, as out of Varro. And yet bicauſe, he was foureſcore yeare old, whan he wrote theſe bookes, the forme of his ſtyle there compared with Tullies writyng, is but euen the talke of a ſpent old man: whoſe wordes commonly fall out of his mouth, though very wiſely, yet hardly and coldly, and more heauely alſo, than ſome eares can well beare, except onely for age, and authorities ſake, and perchance, in a rude contrey argument, of purpoſe and iudgement, he rather vſed the ſpeach of the contrey, than talke of the Citie.

And ſo, for matter ſake, his wordes ſometime, be ſomewhat rude: and by the imitation of the elder Cato, old and out of vſe: And being depe ſtept in age, by negligence ſome

wordes

wordes do so escape & fall from him in those bookes, as he not worth the taking vp, by him, that is carefull to speake or write trew Latin, as that sentence in him, *Romani, in pace à rusticis alebantur, et in bello ab his tuebantur.* A good student must be therefore carefull and diligent, to read with iudgemen ouer euen those Authors, which did write in the most perfite time: and let him not be affrayd to try them, both in proprietie of words, and forme of style, by the touch stone of Cæsar and Cicero, whose puritie was neuer foiled, no not by the sentence of those, that loued them worst. Lib. 3. Cap. 1.

All louers of learning may sore lament the losse of those bookes of Varro, which he wrote in his young and lusky yeares, with good leysure, and great learning of all parts of Philosophie: of the goodliest argumentes, perteyning both to the common wealth, and priuate life of man, as, *de Ratione studij, et educandis liberis*, which booke, is oft recited, and moch praysed, in the fragmentes of *Nonius*, euen for authoritie sake. He wrote most diligentlie and largely, also the whole historie of the state of Rome: the mysteries of their whole Religion: their lawes, customes, and gouernement in peace: their maners, and whole discipline in warre: And this is not my gessing, as one in deed that neuer saw those bookes, but euen, the very iudgement, & playne testimony of Tullie him selfe, who knew & read those bookes, in these wordes: *Tu aetatem Patriæ: Tu descriptiones temporum: Tu sacrorum, tu sacerdotum Iura: Tu domesticam, tu bellicam disciplinam: Tu sedem Regionum, locorum, tu omnium diuinarum humanarumq; rerũ nomina, genera, officia, causas aperuisti. &c.* The lose of Varroes bookes. In Acad. Quest.

But this great losse of Varo, is a litle recompensed by the happy comming of *Dionysius Halicarnassæus* to Rome in Augustus dayes: who getting the possession of Varros library, out of that treasure house of learning, did leaue vnto vs some frute of Varros witte and diligence, I meane, his good lye bookes *de Antiquitatibus Romanorum*. Varro was so esteemed for his excellent learning, as Tullie him selfe had a reuerence to his iudgement in all doubtes of learning. And

Cic. ad Att.

Antonius Triumuir, his enemy, and of a contrary faction, who had power to kill and banniſh whom he liſted, whan Varros name amongeſt others was brought in a ſchedule vnto him, to be noted to death, he tooke his penne and wrote his warrant of ſauegarde with theſe moſt goodly wordes, *Viuat Varro vir doctiſsimus*. In latter time, no man knew better, nor liked nor loued more Varros learning, than did S. Auguſtine, as they do well vnderſtand, that haue diligently read ouer his learned bookes *de Ciuitate Dei*: Where he hath this moſt notable ſentẽce: Whan I ſee, how much Varro wrote, I meruell much, that euer he had any leaſure to read: and whan I perceiue how many thinges he redd, I merueill more, that euer he had any leaſure to write. &c.

And ſurely, if Varros bookes had remayned to poſterity, as by Gods prouidence, the moſt part of Tullies did, than frely the Latin tong might haue made good compariſon with the Greke.

Saluſte.

Saluſt. Saluſt, is a wiſe and worthy writer: but he requireth a learned Reader, and a right conſiderer of him. My deareſt frend, and beſt maſter that euer I had or heard in learning,

Syr Iohn Chekes iudgement and counſell for reading of *Saluſt*.

Syr I. Cheke, ſuch a man, as if I ſhould liue to ſee England breed the like againe, I feare, I ſhould liue ouer long, did once geue me a leſſon for Saluſt, which, as I ſhall neuer forget my ſelfe, ſo is it worthy to be remembred of all theſe, that would cum to perfite iudgement of the Latin tong. He ſaid, that Saluſt was not very fitte for yong men, to learne out of him the puritie of the Latin tong: becauſe, he was not the pureſt in proprietie of wordes, nor choiſeſt in aptnes of phraſes, nor the beſt in framing of ſentences: and therefore is his writing ſayd be, neyther plaine for the matter, nor ſenſible for mens vnderſtanding. And what is the cauſe thereof, Syr, quoth I. Verilie ſayd he, becauſe in Saluſt writing, is more Arte than nature, and more labor than Arte: and in his labor alſo to much toyle, as it were, with

an vntontented care to write better then he coulde, a fault common to very many men. And therefore he doth not expresse the matter lively and naturally with common speach as ye see Xenophon doth in Greeke, but it is carried and driuen forth artificiallie, after to learned a forte, as Thucidides doth in his orations. And how commeth it to passe, sayd I, that Cæsar and Ciceroes talke, is so naturall & plaine, and Salust writing so artificiall and darke, whan all they three liued in one time? I will freely tell you my fansie herein, sayd he: surely, Cæsar and Cicero, besides a singular prerogatiue of naturall eloquence geuen vnto them by God, both two, by vse of life, were daylie orators amonges the common people, and greatest counsellors in the Senate house: and therefore gaue themselues to vse such speache as the meanest should well vnderstand, and the wisest best allow: following carefully that good counsell of Aristotle, *loquendum vt multi, sapiendum vt pauci*. Salust was no suche man, neither for will to goodnes, nor skill by learning: but ill geuen by nature, and made worse by bringing vp, spent the most part of his youth very disorderly in ryot, and lechery, in the company of such, who, neuer geuing their minde to honest doing, coulde neuer inure their tongue to wise speaking. But at last comming to better yeares, and buying witte at the dearest hand, that is by long experience of the hurt and shame that commeth of mischiefe, moued by the counsell of them that were wise, and caryed by the example of such as were good, first fell to honestye of lyfe, and after to the loue of studye and learning: and so became so new a man, that Cæsar being victator, made him Prætor in Numidia, where he absent from his contrie, and not inured with the common talke of Rome, but shutte vp in his study, and bente wholy to reading, did write the storye of the Romanes. And for the beter accomplishing of the same, he read Cato and Piso in Latin for gathering of matter and truth: and Thucidides in Greeke, for the order of his storye, and furnishing of his style. Cato (as his time required) had

more truth for the matter, than eloquence for the ſtyle. And ſo Saluſt, by gathering truth out of Cato, ſmelleth moch of the roughnes of his ſtyle: euen as a man that eateth garlike for helth, ſhall carry away with him the ſauor of it alſo, whether he will or not. And yet the vſe of old wordes is not the greateſt cauſe of Saluſtes roughnes and darkneſſe: There be in Saluſt ſome old wordes in deed as *patrare bellum, ducere exercitum*, well noted by Quintilian, and verie much miſliked of him: and *ſupplicium* for *ſupplicatio*, a word ſmelling of an older ſtore, than the other two ſo miſliked by Quint: And yet is that word alſo in Varro, ſpeaking of Oxen thus, *boues ad victimas faciunt, atq; ad Deorum ſupplicia* and a few old wordes mo. Read Saluſte and Tullie aduiſedly together: and in wordes ye ſhall finde ſmall difference: yea Saluſt is more geuen to new wordes, than to olde, though ſom olde writers ſay the contrarie: as, *Claritudo* for *Gloria*: *exatte* for *perfectè*: *Facundia* for *eloquentia*. Thies two laſt wordes *exactè* and *facundia* now in euery mans mouth, be neuer (as I do remember) vſed of Tullie, and therefore I thinke they be not good: For ſurely Tullie ſpeaking euery where ſo moch of the matter of eloquence, would not ſo preciſely haue abſteyned from the worde *Facundia*, if it had bene good: that is proper for the tong, & common for mens vſe. I could be long, in reciting many ſoch like, both olde & new wordes in Saluſt. but in very dede neyther oldnes nor newneſſe of wordes maketh the greateſt difference betwixt Saluſt and Tullie, but firſt ſtraynge phraſes made of good Latin wordes, but framed after the Græke tonge, which be neyther choiſly borowed of them, nor properly vſed by him: than, a hard compoſition and crooked framing of his wordes and ſentences, as a man would ſay, Engliſh talke placed and framed outlandiſh like. As for example firſt in phraſes, *nimius et animus*, be two vſed wordes, yet *homo nimius animi*, is an vnuſed phraſe. *Vulgus, et amat, et fieri*, be as common and well known wordes as may be in the Latin tong, yet *id quod vulgo amat fieri*, for *ſolet fieri*, is but a ſtrange and crooked

Lib. 8. Cap. 3. De Ornatu.

The cauſe why Saluſt is not like Tully.

lish kinde of writing. *Ingens et vires* be proper wordes, yet *vir ingens virium* is an vnproper kinde of speaking and so be likewise,

{ *æger consilij.*
{ *promptissimus belli.*
{ *territus animi.*

and many such like phrases in Salust, borowed as I sayd not chiefly out of Græke, and vsed therefore vnproperlie in Latin. Againe, in whole sentences, where the matter is good, the wordes proper and plaine, yet the sense is hard and darke, and namely in his prefaces and oration, wherein he vsed most labor, which fault is likewise in Thucydides in Græke, of whom Salust hath taken the greatest part of his darkenesse. For Thucydides likewise wrote his storie, not at home in Greece, but abrode in Italie, and therefore smelleth of a certaine outlandish kinde of talke, strange to them of Athens, and diuerse from their writing, that liued in Athens and Greece, and wrote the same tyme that Thucydides did, as Lysias, Xenophon, Plato, and Isocrates, the purest and playnest writers, that euer wrote in any tong, and best examples for any man to follow whether he write, Latin, Italian, French, or English. Thucydides also semeth in his writing, not so much benefited by nature, as holpen by Arte, and caried forth by desire, studie, labor, toyle, and ouer great curiositie: who spent xxvii. yeares in writing his eight bookes of his history. Salust likewise wrote out of his contrie, and followed the faultes of Thuc. to much: and boroweth of him som kinde of writing, which the Latin tong can not well beare, as *Casus nominatiuus* in diuerse places *absolute positus*, as in that place of *Ingurth*, speaking *de Ieptitanis, Itaq; ab imperatore facile quæ petebant adepti, missæ sunt eo cohortes Ligurum quatuor.* This thing in participles, vsed so oft in Thucydides, & other Greeke authors to, may better be borne with all, but Salust vseth the same more strangelie and boldlie, as in these wordes, *Multis sibi*

quisq; imperium petentibus. I beléeue, the beſt Grammarien in England can ſcarſe geue a good reule, why *quisq;* the nominatiue caſe, without any verbe, is ſo thruſt vp amongeſt ſo many oblique caſes. Some man perchance will ſmile, and laugh to ſcorne this my writing, and call it idle curioſitie, thus to buſie my ſelfe in pickling about theſe ſmall pointes of Grammer: not fitte for my age, place, and calling, to trifle in: I truſt that man, be he neuer ſo great in authoritie, neuer ſo wiſe and learned, either by other mens iudgement, or his owne opinion, will yet thinke, that he is not greater in England, then Tullie was at Rome, nor yet wiſer, nor better learned then Tullie was himſelfe, who, at the pitch of threé ſcore yeares, in the middeſt of the broile betwirt Cæſar and Pompeie, when he knewe not, whether to ſende wife & children, which way to goe, where to hide him ſelfe, yet, in an earneſt letter, amongeſt his earneſt counceiles for thoſe heuye times concerning both the common ſtate of his countrey, and his owne priuate great affayres, he was neither vnmindefull, nor aſhamed to reaſon at large, and learne gladlye of Atticus, a leſſe point of Gramuer then theſe be, noted of me in Saluſt, as, whether he ſhould write, *ad Pireea, in Piræa*, or, *in Piræem*, or, *Piræum ſine Prepoſitione*: And in thoſe heuie times, he was ſo carefull to know this ſmall point of Grammer, that he addeth theſe wordes: *Si hoc mihi ζητημα perſolueris, magna me moleſtia liberaris*. If Tullie, at that age, in that authoritie, in that care for hys countrey, in in that Ieoperdy for himſelfe, and extreme neceſſitie of hys deareſt frendes, being alſo the Prince of Eloquence hym ſelfe, was not aſhamed to diſcend to theſe lowe pointes of Grammer in his owne naturall tong, what ſhould ſcholliers do, yea what ſhould any man do, if he do thinke well doing, better then ill doing, and had rather be perfecte, than meane, ſure, then doubtfull, to be what he ſhould be in deed; not ſeeme what he is not, in opinion: He that maketh perfitnes in the Latin tong his marke, muſt come to it by choice, & certaine knowledge, not ſtumble vpon it by chaunce and

Ad Att. Lib, 7. epiſtola. 3.

doubtfull ignorance: And the right steppes to reach vnto it, be these, linked thus orderlie together, aptnes of nature, loue of learning, diligence in right order, constancie with pleasant moderation, and alwayes to learne of them that be best, and so shall you iudge as they that be wisest. And these be those rules, which worthie Maister Cheke did impart vnto me concerning Salust, and the right iudgement of the Latin tongue.

¶ *Cæsar.*

Cæsar for that little of him, that is left vnto vs, is like the halfe face of a Venus, the other part of the head being hidden, the body and the rest of the members vnbegon, yet so excellently done by Apelles, as all men may stand still to mase and muse vpon it, and no man steppe forth with any hope to performe the like.

His seuen bookes *de bello Gallico*, and three *de bello Ciuili*, be written, so wisely for the matter, so eloquentlie for the tong, that neither his greatest enemies could euer finde the least note of parcialitie in him (a meruelous wisedome of a man, namely wrighting of his own doings) nor yet the best iudgers of the Latin tong, nor the most enuious lækers vpon other mens wrightinges, can say any other, but all thinges be most perfectly done by him.

Brutus, Caluus, and Calidius, who founde faulte with Tullies fulnes in wordes and matter, and that rightlye, for Tullie did both confesse it, and mend it, yet in Cæsar, they neyther did, nor could finde the like, or any other fault.

And therefore thus iustly I may conclude of Cæsar, that where, in all other, the best that euer wrote, in any time, or in any tong, in Greke or Latin, I except neither Plato Demosthenes, nor Tullie, some fault is iustly noted, in Cæsar onely, could neuer yet fault be founde.

yet neuertheles, for all this perfite excellencie in him, yet it is but in one member of eloquence, and that but of one side neither, whan we muste loke for that example to folow, which hath a perfite head, a whole bodie, forward and backward, armes and legges and all.

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